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BARBER'S
ILLUSTRATED
PROVERBS

KD 61952



RAEL.



Pride goeth before destruction, and a
haughty spirit before a fall. Prov. xvi,
18.



The poor useth entreaties, but the rich
answereth roughly. Prov. xviii, 28.



He that passeth by, and meddleth with
strife belonging not to him, is like one that
taketh a dog by the ears. Prov. xxvi, 17.



The wicked flee when no man pursueth :
but the righteous are bold as a lion.
Prov. xxviii, 1.

THE
H A N D B O O K
OF
ILLUSTRATED PROVERBS:

COMPRISING ALSO A SELECTION OF
APPROVED PROVERBS
OF
VARIOUS NATIONS AND LANGUAGES,
ANCIENT AND MODERN.
INTERSPERSED WITH NUMEROUS
ENGRAVINGS AND DESCRIPTIONS:

ADAPTED FOR THE USE OF ALL AGES AND CLASSES OF PERSONS.

BY JOHN W. BARBER,
AUTHOR OF SEVERAL HISTORICAL COLLECTIONS, &c.

NEW YORK:
GEORGE F. TUTTLE, PUBLISHER,
102 NASSAU STREET.

1857.

KD 61952

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Entered, according to Act of Congress, in the year 1855,
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Connecticut.

J. H. BENHAM,
STEREOTYPED & PRINTED.

P R E F A C E .

A PROVERB is defined to be, "a short sentence often repeated, expressing a well-known truth, or common fact, ascertained by experience or observation." Proverbs have their origin and reputation from the sayings of wise men, the customs of countries, and manners of mankind, adapted to common use, as ornaments of speech, rules of instruction, arguments of wisdom, and maxims of truth.

The mode of instruction by Proverbs, is of the highest antiquity; sanctioned by the highest possible authority. The most learned among the ancients, studied, and recorded them in lasting monuments of fame, and transmitted them to their successors as the most memorable instructions of human life. Solomon compiled a book on this subject, the design of which is to show, that a proverb is the interpretation of the words of the wise. They are also to be found in almost every part of the sacred writings.

Bohn's collection of Proverbs, published in London during the present year, is the most comprehensive and complete volume of the kind yet published in the English language. Much use has been made of this work by the compiler. In the ancient collections, many uncouth and indelicate words appear which would not be tolerated in the present age. Some even, are found, which are immoral in their tendency.

Every thing of this kind has been avoided; and the author of this publication, trusts it will be found on the side of the great interests of religion and morality.

The great variety, and quick succession of subjects presented in works of this kind is apt to be fatiguing to the mind. The plan of this work, (which in several respects is original,) will, it is hoped, obviate this objection. The numerous cuts interspersed through the book, speaking both to the eye and mind, will, in many instances, be found more effective than words.

J. W. B.

NEW HAVEN, 1855.

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ILLUSTRATED PROVERBS.



Knowledge is Power.

Wisdom is better than Strength.

The man of giant size, with might and main
Tries hard to move the stone ; 'tis all in vain :
The small, weak man, by his superior skill,
Applies a lever ; moves it at his will.

THE engraving shows a large, powerful man,
of giant size and strength, endeavoring to move

a large stone, or rock, which obstructs a passage way. His brute force is, however, unavailing, as with all his great strength he cannot move the stone one inch. But see the superiority of head work, or wisdom. A small, weak man approaches : he has not got half the bodily strength of his companion, but he has a larger and more powerful mind, and by it he can do what the other cannot ; he can lift a weight which the other cannot move. His wisdom teaches him the power of the lever, and by one arm he can move a house, showing that "Knowledge is Power."

Archemides, the celebrated philosopher, is said to have stated, "Give me a place to rest my lever I will move the world." The power of wisdom is seen by the contrast shown between the civilized man and the savage. In the cultivation of the earth, the great art by which life is sustained, how inferior is the savage state. See the Indian with his clumsy hoe of stone, pecking and digging the earth ; how severe the labor and small the gains. The white man, by his wisdom, makes the strength of the horse and ox his own. By one plow he is able to remove, in an instant, an obstruction which a score of savages would not accomplish by their united strength. By his knowledge of magnetism he can pursue his correct pathway through a wilderness, or trackless ocean, at midnight. By wisdom, the civilized man can make fire and water do his labor : he can compel them to carry him with rapid strides o'er land and sea ; and by a single wire, can, as it

were, hold a familiar conversati~~on~~ with his friend on the other side of the globe.

Wisdom is better than strength, not only in overcoming the forces of nature, but also in governing mankind.

Tyrants govern by main strength ; they are obliged to have strong prisons and large armies. In enlightened governments, where the people are intelligent, public opinion is more effective than the sword. By the diffusion of the institutions of learning and morality, the people become enlightened, and learn that wisdom is better than strength, and that the schoolmaster, with his spelling-book, is more powerful than the soldier with his bayonet.

A bad workman quarrels with his tools.

A bird in the hand is worth two in the bush.

A blind man will not thank you for a looking-glass.

A bad padlock invites a picklock.

A blunt wedge will sometimes do what a sharp ax will not.

A bridle for the tongue is a necessary piece of furniture.

A burthen of one's own choice is not felt.

A cake eaten in peace is worth two in trouble.

A candle lights others and consumes itself.

A clear conscience laughs at false accusations.

A danger foreseen is half avoided.

A diamond is valuable though it lie on a dunghill.

A fair face may hide a foul heart.

A fool may ask more questions in an hour, than a wise man can answer in seven years.

A fault confessed is half redeemed.

A fox should not be of the jury at a goose's trial.

- A friend in need, is a friend indeed.
A good cause makes a stout heart and a strong arm.
A good example is the best sermon.
A good paymaster never wants workmen.
A goose-quill is more dangerous than a lion's claw.
A grain of prudence is worth a pound of craft.
A great man's foolish sayings pass for wise ones.
A guilty conscience needs no accuser.
A handful of common sense is worth a bushel of learning.
A handsaw is a good thing, but not to shave with.
A house ready built never sells for so much as it cost.
A joke never gains an enemy, but often loses a friend.
A liar is is not believed when he speaks the truth.
A little body often harbors a great soul.
A little stream may quench thirst as well as a great river.
A mad bull is not to be tied up with pack-thread.
A man in a passion rides a horse that runs away with him.
A man may say too much even upon the best of subjects.
A man may talk like a wise man, but act like a fool.
A man that breaks his word bids others be false to him.
A mole wants no lantern.
A mouse, in time, will cut a cable asunder.
A proud wife, and a back door, will often make a rich man poor.
A money-getting religion never wanted proselytes.
A ready way to lose your friend is to lend him money.
A rolling stone gathers no moss.
A single fact is worth a ship load of argument.
A slip of the foot may soon be recovered ; but that of the tongue perhaps never.
A soldier, fire, and water, soon make way for themselves.



Appearances are often Deceitful.

Whene'er we leave the beaten, well known way,
We need a faithful guide by night and day.
The foolish man all caution will deride ;
He wants no sage advice ; he wants no guide
Across the fields, across the trackless snow
He goes : he sinks into the depths below.

In the engraving annexed we have a wintry scene—we see a man sinking into a stream, or lake of water. This traveler, confiding altogether in his own judgment, attempts to make a journey across the country in the winter when the fields are covered with snow. He has been advised to go round by the road which has been somewhat beaten, but as the distance is much shorter across the fields, he is determined to take this latter course. The snow has covered the

face of the country as with a mantle. The miry sloughs, the pools, and streams are frozen over, and hid from observation. Our traveler, elated with the prospect of soon arriving at his journey's end, presses forward. The way appears plain and unobstructed. The cautions he has received in his case appear to have been needless. But, all at once, as he treads through the light snow on the thin ice of the deep pool, he is in a moment plunged into the depths below.

Thus, the traveler, by trusting to appearances, has been woefully deceived. The truth of our proverb has been often illustrated by many events which have taken place both in ancient and modern times. It has often happened that when nations, or individuals, have arrived at the summit of power—when their mountain, to appearance, seemed strong and immovable, then it was, by some sudden and unforeseen occurrence, they were hurled from their position, and became humbled in the sight of all.

Some striking illustrations of the deceitfulness of outward appearances have taken place in modern times. Witness the overthrow of the great Napoleon, the greatest captain of the age, who, apparently, was about to sway the destinies of the world, by his formidable legions collected from the most powerful nations of Europe. View his defeat, primarily by the rigors of a Russian winter, his exile, and his death on a barren rock of the ocean.

View also the deceitfulness of appearances in the recent case of Louis Phillippe, who was con-

sidered the "most prosperous, the most powerful, and accounted the ablest sovereign in the world. His numerous and dutiful children, his brilliant alliances of them recently concluded, his immense private fortune, and eleven or twelve palaces, unequaled for magnificence, a splendid army of four hundred thousand, a metropolis fortified and armed to the teeth against the world, the balance of Europe, the causes of people and kings, the issues of peace and war were apparently in his hands." From this elevation he became, in the course of a week, a wanderer and a vagabond in his own dominions.

A thief passes for a gentleman, when stealing has made him rich.

A thread-bare coat is armor proof against robbers.

A wise man makes more opportunities than he finds.

A woman's work, and washing of dishes is never at an end.

A work well begun is half ended.

A word and a blow—A word is enough to the wise.

Abundance, like want, ruins many.

Accusing is proving, when malice and force sit judges.

All complain of want of memory, but none of want of judgment.

All men can't be first—All men can't be masters.

All things are easy that are done willingly.

An acute word cuts deeper than a sharp weapon.

An honest man's word is as good as his bond.

An idle person is the devil's play-fellow.

Anger begins with folly, and ends with repentance.

As you make your bed, so you must lie.

At the gate where suspicion enters, love walks out.

Bad priests bring the devil into the church.

Barefooted men must not go among thorns.

Barking dogs seldom bite.
Be a friend to thyself, and others will be so.
Be bold, but not too bold.
Be just to all, but not trust all.
Be slow in choosing, but slower in changing.
Be slow to promise, quick to perform.
Bear and forbear is good philosophy.
Beauty draws more than oxen.
Bees that have honey, have stings.
Beggars should not be choosers.
Believe only half of what you hear of a man's wealth
and goodness.
Bells call others to church, but go not themselves.
Better a bad excuse than none at all.
Better a master to be feared than despised.
Better an empty house than an ill tenant.
Better be alone than in bad company.
Better be an old man's darling, than a young man's
slave.
Better be poor and live, than rich and perish.
Better face a danger once than be always in fear.
Better fare hard with good men than feast with bad.
Better give a shilling than lend half a crown.
Better give the wool than the whole sheep.
Better half a loaf than no bread.
Better known than trusted.
Better late than never.
Better late ripe and bear, than early blossom and blast.
Better one's house be too little one day, than too big
all the year after
Better bend than break.
Better one word in time than two afterwards.
Beware of a silent dog, and still water.
Beware of him who regards not his reputation
Birds of a feather flock together.
Blessing are not valued till they are gone.
Borrow not too much upon time to come

**Too many Cooks spoil the Broth.**

To make good broth how busy all we see,
To join their skill they all as one agree :
First one into the broth the salt will throw, .
Next one peppers it well, and thus they go :
To make it better still, we see a third
Puts into the scething pot some savory herb ;
They stir it round and round, while hard it boils,
'Tis vain ; by many cooks the broth it spoils.

WE see here a number of cooks busily engaged in making some broth which they wish to have better than common. For once, they unite their skill. One thinks that every thing ought to be well salted in order to be palatable, another puts in a good deal of pepper, while another prefers to have a variety of savory herbs. Each of these cooks are careful to put in enough of their

favorite ingredients, and thus the broth is cooked. When put on the table it is found to be too salt for some of the company, too high seasoned for others, &c. In short, the broth is spoiled for their eating.

The proverb is true in more respects than one. It is found that there are many things which will not mix well together. Where there is anything of moment to be accomplished it is unwise to adopt parts of two or three plans which will not harmonize together. It is necessary to have one well digested plan, carried forward by one directing mind. Where several have an equal direction in public affairs, the public interest generally suffers. The plans of no one are fully followed, and the responsibility which rests upon each individual is light, as each throws the blame of a failure on others.

In works of public utility, in the fine arts, architecture, &c., it is necessary to have one controlling will in order to have the several parts harmonize with each other. In making a bridge, or constructing a house, one master builder is better than three. In the fine art of painting, two painters on one picture would make patchwork, and in architecture, if more than one mind directs, the harmony of the several parts is usually destroyed, and even if the architect attempts a combination of the several orders of architecture, it is thought by many that it cannot be otherwise than a failure.

Bought wit is best, but may cost too much.
Brevity is the soul of wit.

Bribes throw dust into cunning men's eyes.
Burn not your house to fright away mice.
Business makes a man as well as tries him.
Buyers want an hundred eyes, sellers none.
By guess, as the blind man felled the dog.
By ignorance we mistake, and by mistakes we learn.
By the husk you may guess at the nut.
Calamity is the touchstone of a brave mind.
Call me cousin, but cozen me not.
Call not the surgeon before you are wounded.
Care and diligence bring luck.
Careless shepherds make many a feast for the wolf.
Catch not at the shadow, and lose the substance.
Catch the bear before you sell his skin.
Cato said, "he had rather people should inquire why
he had not a statue erected to his memory, than
why he had."
Censure's the tax a man pays the public for being
eminent.
Chains of gold are stronger than chains of iron.
Children and fools tell truth.
Children, when little, make parents fools; when great,
mad.
Chose a wife rather by your ear than your eye.
Climb not too high, lest the fall be greater.
Clouds that the sun builds up, darken him.
Clowns are best in their own company, but gentlemen
are best every where.
Cold broth hot again, that loved I never; old love
renewed again, that loved I ever.
Common sense is the growth of all countries.
Company in misery makes it light.
Conform to common custom, and not to common folly.
Consideration gets as many victories as rashness loses.
Consideration is half conversion.
Consideration is the parent of wisdom.
Constant complaints never get pity.

- Constant occupation prevents temptation.
Contempt is the sharpest reproof.
Contempt will sooner kill an injury than revenge.
Content is the true philosopher's stone.
Content lodges oftener in cottages than in palaces.
Cooks are not to be taught in their own kitchen.
Count not your chickens before they are hatched.
Courage, conduct, and perseverance conquer all before them.
Courtesy is the inseparable companion of virtue.
Courtesy on one side can never last long.
Covetousness, as well as prodigality, brings a man to a morsel of bread.
Covetousness often starves other vices.
Cowards run the greatest danger of any men in a battle.
Craft must have clothes, but truth loves to go naked.
Crafty evasions save not veracity.
Crafty men deal in generals.
Creditors have better memories than debtors.
Credulity thinks others short sighted.
Crooked by nature, is never made straight by education.
Crosses are ladders to heaven.
Curse on accounts with relations !
Custom is the plague of wise men, and the idol of fools.
Cut your coat according to your cloth.
Danger is next door to security.
Death devours lambs as well as sheep.
Death is deaf, and hears no denial.
Deeds are fruits, words are leaves.
Debt is the worst kind of poverty.
Deep rivers move in silence, shallow brooks are noisy.
Defer not till to-morrow what may be done to-day.
Delays are dangerous.
Dependence is a poor trade to follow.



Borrowed Garments never fit well.

This boy would be a man ; see what a rig !
His hat and boots are large, his coat is big,
They show far more than any words could tell
That borrowed garments never fit one well.

WE have before us quite a strange looking personage as to dress. The boy evidently has on him his father's or his grandfather's clothing. Whatever he may think of his own dignity, the public who see him showing off himself in this manner are either amused or disgusted with his appearance. The fact is, he has got on clothes which do not belong to him ; they are borrowed for the occasion. His body is too small to have them fit him : he is like the daw in the back ground with its borrowed feathers.

A man appears better in his own clothes, made

for his wear, even if they are thread-bare, than those of another, even if they are more fashionable than his own. Every man has a way of his own for doing his business, and this for him is the best way. Saul had a very excellent suit of armor, and David borrowed it when he was going to fight Goliath, but he could not wear it for it was too heavy. He did much better with his sling. So, too, the peacock has very beautiful feathers, but when the jackdaw, according to the fable, arrayed itself in the peacock's gay plumage, he was looked upon with contempt and plucked without mercy.

Many fashions in dress originated in some personal defect in the persons who introduced them. One of the English queens, it is said, had very clumsy feet which she wished to conceal, and for this purpose wore a long dress. Such a fashion, however, would not be so well adapted for a lady who had handsome feet. But following every common fashion in dress is comparatively harmless. But it is quite different when we try to imitate another person's method of speaking or writing—what may be proper for them may be folly for us.

In many things, when a person adopts a way of his own, he has a thorough knowledge of it, and he carries it out with an earnestness and enthusiasm which the imitator lacks. Most persons like simplicity of character, and wish to see persons appear and act in a natural manner. Even awkwardness will be readily excused where the heart appears to be right. But when they

assume the language and carriage of those above them, they make themselves ridiculous and are looked upon with contempt.

A tailor may make a good coat for a well proportioned man, and the coat may fit him to a nicety. But all men are not well proportioned, and hence the coat would hang like a bag on many shoulders. This being the case, it follows it is not always advisable to borrow a thing even if it be in itself very good. In many cases then, if one would avoid being laughed at, let him work in his own way; he will accomplish more and have less trouble.

Destroy the lion while he is but a whelp.

Detraction is a weed that grows only on dunghills.

Diet cures more than the lancet.

Diligence is the mother of good fortune.

Discreet wives have sometimes neither ears nor eyes.

Diseases are the tax on ill pleasures.

Disputations leave truth in the middle, and party at both ends.

Dissemblers oftener deceive themselves than others.

Do all you can to be good, and you'll be so.

Do as the friar saith, not as he doeth.

Do it well that thou may'st not do it twice.

Do not all you can; spend not all you have; believe not all you hear; and tell not all you know.

Do not halloo till you are out of the wood.

Do not make fish of one and flesh of another

Do not spur a free horse.

Do unto others as you would be done unto.

Do what thou ought, let come what may.

Dogs gnaw bones, because they cannot swallow them.

Dogs wag their tails not so much to you as your bread.

Dogs never go into mourning when a horse dies.
Drink washes off the daub, and discovers the man.
Drive thy business, let not that drive thee.
Drowning men will catch at a rush.
Drunkenness makes some men fools, some beasts,
and some devils.
Each bird loves to hear himself sing.
Eagles fly alone, but sheep flock together.
Early ripe, early rotten.
Early to bed, early to rise, makes a man healthy,
wealthy and wise.
Eat to live, but do not live to eat.
Eat well is drink-well's brother.
Education begins a gentleman, conversation completes him.
Empty vessels give the greatest sounds.
Enough's as good as a feast, to one that's not a beast.
Even doubtful accusations leave a stain behind them.
Even fools sometimes speak to the purpose.
Even sugar itself may spoil a good dish.
Every age confutes old errors, and begets new.
Every bird likes his own nest the best.
Everybody's business, is nobody's business.
Every cook praises his own broth.
Every day hath its night, every weal its woe.
Every dog hath its day, and every man his hour.
Every fool can find faults that a great many wise
men can't remedy.
Every good scholar is not a good schoolmaster.
Every heart hath its own ache.
Every man doth his own business best.
Every man hath his hobby horse.
Every man hath his weak side.
Every man loves justice at another man's house,
nobody cares for it at his own.
Every man can tame a shrew but he that hath her
Every one is kin to the rich man.



The longest way round, is the shortest way home.

Two school boys seek their home without delay
One goes around the road the usual way ;
The other tries across the fields to go,
And in the ditch is mired from top to toe.

THESE two boys have just been let out of school, and are returning home. Their father's house is seen in the distance on the right, and between it and the school-house there is a large tract of marshy and miry ground. The elder brother shows his wisdom in going round in the old beaten path. But the younger brother, in his eagerness to get home first, takes a shorter cut across the marsh. He takes a pole with him in order to leap across the ditches he may find in his way. In leaping across one of them the

pole breaks, he falls into the ditch, and is mired nearly up to his neck in mud. It is unnecessary to state which boy got home first, or who made the best appearance after they got home.

The picture gives a very good idea of "short cuts" in general. Some people when they are sick, try short cuts to get well. Perhaps they cannot wait to try the effect of proper medicine, and so use that which is advertised to cure in the shortest time. A man of this stamp, who was ailing, was recommended to take a cold bath and two pills daily for a week, but in order to get well in the shortest possible time, he took seven baths and the whole box of pills the first day.

Some persons try short cuts to wealth. They will not wait for the slow results of industry and economy. They would be rich in a day. Perhaps they will sell their farms for half price, and emigrate to some unhealthy spot to die in a short time, or break down there irrecoverably. Perhaps they buy up a large tract of land of some speculator who makes them believe that city lots will soon be wanted upon it. Some of the baser sort try to get the start of all others by making counterfeit money. But most of these people are doomed to disappointment. But if some of them should succeed in getting rich rapidly, they do not appear to know the worth of it, and it often goes as rapidly as it came.

Some try short cuts to knowledge. They are those who rush through books steam-boat like, and learn a new language in "six easy lessons."

They are far more familiar with the titles of books than with their contents. By cramming down a little of every thing, their minds get as it were the dyspepsia, and so injure or lose what little power of thinking they originally had. It is an old adage, and a true one, that "there is no royal road to learning."

Some persons make short cuts in religious matters. They think it necessary to their well being hereafter to perform religious duties, but they do not like the idea of being so strict every day of their lives. Perhaps they hear a sermon once a week, but it must be very short. Perhaps they think they will be excused from the performance of many private duties by making some great donation to some benevolent object. The Mahomedan's short cut to Heaven, is to be killed in battle against the Infidels. The Tartars use praying machines. After all, there is but one way to attain future happiness, and that is pointed out in holy writ, so plain that a way-faring man, though a fool, need not err therein.

Every one thinks himself able to advise another.

Every one puts his fault on the times.

Evil comes to us by ells, and goes away by inches.

Evil communications corrupt good manners.

Evil is soon believed.

Evil that cometh out of thy mouth flieth into thy bosom.

Example is better than precept.

Expect nothing from him who promises a great deal.

Experience is good if not bought too dear.

Experience is the father of wisdom, and memory the mother.

Experience is the mistress of fools.
Face to face, the truth comes out.
Fain would the cat fish eat, but she's loth to wet her feet.
Faint praise is disparagement.
Fair words and foul play cheat both young and old.
Fair words break no bone, but foul words many.
Fall not out with a friend for a trifle.
Fame is a magnifying glass.
Fancy may bolt bran, and think it flour.
Far from court, far from care.
Faults are thick where love is thin.
Faults that are rich are fair.
Feed a pig, and you'll have a hog.
Feed sparingly, and defy the physician.
Few words are best.—Few words, many deeds.
Few men will be better than their interest bids them.
Fiddlers' dogs and fleas come to a feast uncalled.
Fields have eyes, and hedges ears.
Fire is not to be quenched with tow.
Fire and water are good servants, but bad masters.
First come, first served.—First creep, then go.
Flattery sits in the parlor, when plain dealing is kicked out of doors.
Flight towards preferment will be but slow without some golden feathers.
Fling down the nest and the rooks will be gone.
Follow the river and you will get to sea.
Folly is the product of all countries and ages.
Fools and obstinate men make lawyers rich.
Fools are not to be convinced.
Fools build houses and wise men buy them.
Fools should not see half done work.
For that thou canst do thyself rely not on another.
For want of a nail the shoe is lost ; for want of a shoe the horse is lost ; for want of a horse the man is lost.



The Brave suffer little, Cowards much.

Two boys are here beside some nettle leaves,
One boldly grasps them and no pain receives :
The other is afraid ; he suffers much,
And loudly cries out at the slightest touch.

Two boys are represented as trying the experiment of touching a nettle. One of the boys has a brave and courageous disposition. He grasps the nettle with a firm and unflinching hand, and such is its nature that it will not sting him at all. The other boy, being rather cowardly, touches the nettle lightly with a tremulous hand, it stings him instantly and he cries out in pain.

It is said that "cowards die many times, but

the brave but once." In passing through life, most of mankind pass through some dangers, trials, and difficulties. If these are met with bravery, courage, and resolution, half, if not more, of the evil is overcome. If, on the other hand, our courage or spirits fail us, we suffer far more in our own minds, and have less respect for those around us.

Cowardice generally invites attacks. A worthless dog will chase a man who shows symptoms of fear, but if he courageously turns upon him, the cur will instantly turn and flee. It is said that even a tiger will flee from one who steadily looks him in the face. A savage lion has been frightened away by an unarmed man who opened an umbrella suddenly in his face.

"Fear hath torment." A coward suffers from slight occurrences. A noise made by rats is magnified into the tread of robbers. He fears that every dog he meets may be mad, and a rustling among the leaves, the approach of a deadly enemy. If he is unwell, he fears he will die. If he meets with a little loss, he is fearful of abject poverty.

Moral bravery is superior to physical. Armed with a clear conscience, the moral hero goes where duty leads against a world in arms. The wicked flee when no man pursueth, but the righteous are as bold as a lion.

Forbid a fool a thing, and that he'll do.
Fortune helps them that help themselves.
Foxes, when they cannot reach the grapes, say they are not ripe.

Foxes never fare better than when they are curst.
Friends are not so soon got, or recovered, as lost.
Friends need no formal invitation.
Frightening a bird is not the way to catch it.
From a bad paymaster, get what you can.
From nothing, nothing can come.
From saving, comes having.
Frugality is an estate alone.
Gain got by a lie will burn one's fingers.
Game is cheaper in the markets than in the fields and woods.
Gentry sent to market will not buy one bushel of corn.
Getting out well is a quarter of the journey.
Give advice to all, but be security for none.
Give him an inch, and he'll take an ell.
Give him but rope enough, and he'll hang himself.
Go further and fare worse.
Go into the country to hear what news in town.
God healeth, and the physician hath the thanks.
God help the poor, for the rich can help themselves.
God helps those who help themselves.
God never sends mouths, but he sends meat.
God permits the wicked, but not for ever.
God shapes the back for the burthen.
God sends meats, and the devil sends cooks.
God tempers the wind to the shorn lamb.
God, who made the world so wisely, as wisely governs it.
Gold goes in at any any gate except heaven's.
Good at a distance, is better than evil at hand.
Good bargains are pick-pockets.
Good clothes open all doors.
Good health is above all wealth.
Good horses can't be of a bad color.
Good swimmers are oftenest drowned.
Good words cool more than cold water.

- Good words cost nothing, but are worth much.
Goods are theirs only who enjoy them.
Government of the will is better than increase of knowledge.
Grasp no more than thy hand will hold.
Great bodies move slowly.
Great braggers, little doers.
Great hopes make great men.
Great men have more adorers than friends.
Great minds are easy in prosperity, and quiet in adversity.
Great persons seldom see their faces in a true glass.
Great talkers are like leaky pitchers, every thing runs out of them.
Great trees keep down the little ones.
Half a loaf is better than no bread.
Half witted fools speak much, and say little.
Have a place for every thing, and have every thing in its place.
Haste trips up its own heels.
Hatred is blind, as well as love.
Have not thy cloak to make when it begins to rain.
He benefits himself, that doth good to others.
He best keeps from anger, who remembers that God is always looking upon him.
He can hide his meat and seek more.
He can swim without bladders.
He cares not whose child cry, so his laugh.
He covers me with his wings, and bites me with his bill.
He cries wine, and sells vinegar.
He declares himself guilty, who justifies himself before accusation.
He draws water with a sieve.
He giveth one knock on the hoop, and another on the barrel; i. e., he speaks now to the purpose, now on matters wholly extraneous.



'Tis all for the Best.

The storm howls round, the traveler wends his way,
The waters rise, and tear the bridge away :
The rain-washed gullied paths deceitful prove ;
Downward he falls ! he can no farther move :
“ O sad is my fate !” he cries with many tears,
“ Oh what a mercy !” when the light appears.

THE engraving depicts a traveler who, during a dark and tempestuous night, has fallen into a ditch by the way-side. He was very anxious to reach home, from which he had been absent for a long time. He had been abroad in a foreign country, and was returning with the fruits of his industry, and when he had almost reached home he was overtaken by a storm of wind and rain. Darkness increases ; he cannot see his way before him ; the road is washed into gullies ; he

stumbles and falls ; he has broken his leg, so that he can proceed no further on his journey.

The poor man in the ditch, with his broken limb, bemoans his sad fate. His wife and children are expecting him this very night. They trim the midnight lamp, and anxiously await his arrival. He comes not ; and as they hear the howling winds and driving tempest without, they are filled with direful apprehension. The disabled traveler, as the storm beats upon him in the ditch, is ready to exclaim "all these things are against me." He is, perhaps, tempted to murmur against Providence when he was at the point of reaping the reward of a long season of toil and privation, to be thus thrust back when upon the threshold of the realization of his hopes, and to be thrown groaning into a ditch.

But wait awhile, and it will be seen "'tis all for the best." When the morning light appears, the dismal traveler is filled with joy and gratitude at his wonderful deliverance. Had he proceeded a few rods farther on his journey, he would have fallen from the broken bridge, sunk, and perished in the foaming flood beneath. When upon the brink of destruction, a kind Providence turns his feet aside, and prevents his moving from a place of safety. His family, also, are kindly cared for and preserved. That very night a plan was to be put in execution to rob, and perhaps murder the inmates ; but the midnight lamp showed that the master of the house had not arrived with the expected treasure.

Thus, we often perceive, as in the light of the

noon-day sun, the truth of the saying that "affliction has been a mercy." We, doubtless, are preserved from many dangers unseen by what are termed the mishaps of life. Let us not deny the truth of the proverb, because we see so many good men live in suffering and die unrelieved; and so many bad men arrive at the summit of wealth and outward prosperity. By looking forward to another life, we discover its full meaning. "Our trials and our troubles here, will only make us richer there." Even here we often find the trials of life are like the bracing wintry winds which invigorate our frame, or like the fire that tries and purifies the gold.

Let us, therefore, pursue our onward way, like Bunyan's Pilgrim, through the mire of the Slough of Despond, and up the Hill Difficulty, or down the Valley of Humiliation, with courage, confidence, and submission. Let us confide in the Wisdom that is above us. Men are but short-sighted beings. "Behind a frowning Providence, is seen a smiling face." Whatever may befall us, or whatever afflictions may attend us, they will, if rightly met, prove but blessings in disguise, and, if not here, we shall hereafter see that they were "all for the best."

"Fountains bubble in the desert,
Sunlight after storm appears,
And the bow that wreaths the heavens
Is the radiant child of tears;
Then away with care and sadness,
Hope shall be thine Angel guest,
Let thy heart abound with gladness,
Knowing all is for the best."

He goes a great voyage, that goes to the bottom of the sea.

He must rise betimes, who would please every body.

He has eat up the pot, and asks for the pipkin.

He has great need of a wife that marries mamma's darling.

He has hit the nail on the head.

He has riches enough, who needs neither borrow nor flatter.

He has two strings to one bow.

He hath made a good progress in a business, who hath thought well of it before-hand.

He hath played a wily trick, and beguiled himself.

He hath tied a knot with his tongue, that he cannot untie with all his teeth.

He is above his enemies that despises their injuries.

He is in great danger, who, being sick, thinks himself well.

He is lifeless, that is faultless.

He is like a bell, that will answer every pull.

He is miserable once who feels it, but twice who fears it before it comes.

He is more nice than wise.

He is my friend that helps me, not he that pitieth me.

He that is busy, is tempted but by one devil ; he that is idle, by a legion.

He that is disposed for mischief will never want occasion.

He that is guilty thinks he would turn round.

He that is master of himself, will soon be master of others.

He that is poor, all his kindred scorn him ; he that is rich, all are kin to him.

He that knows when to speak, knows too when to be silent.

He that will not be counselled, cannot be helped.

He that runs fast, will not run long.



Where there is a Will, there is a Way.

The mountain ridges tower up to the sky,
And seem all human labor to defy,
But when the people wish to take a ride,
And see their neighbors on the other side,
Through rocks they dig: the train pursues its way,
And through the mountain rolls without delay.

WE see here a towering cliff belonging to a mountainous range which rises like a wall, or barrier, between the neighboring portions of the same country. The inhabitants desire very much to have a free communication with each other, but there is a mountain barrier which it is ex-

tremely difficult to get over, or around ; they, therefore, determine to go through it. The human will brings to its aid the powerful elements of fire and water. Gunpowder and the steam-engine work wonders—they force a way through the solid rock. The iron railway is made, and the traveler, instead of toiling through long tedious hours over a mountain pathway, in a few moments, while in an easy chair, finds himself on the other side.

It is related of a certain gentleman, living in England, that at one period of his life he was reduced to the greatest extremities. He had, by a course of dissipation, spent all his patrimonial estate and had not a penny at his disposal. As he was looking at the paternal mansion in which he was born, he was seized with an earnest desire and determination to become again its possessor. "Where there's a will, there's a way." He determined upon a course of getting and saving all he got to the utmost of his power. The first job that came in his way was that of carrying some coal into a cellar, for which he obtained a sixpence. He soon found other jobs, and by a diligent attention to his business, he increased his means of getting larger sums. He at length became rich, and succeeded in purchasing the whole estate left by his father, with many additions. His case, among many others, afford a striking illustration of the truth of the proverb.

The human will is stronger and swifter than the winds, for it defies its power ; it is swifter, for it can send its mandates with lightning speed.

It is mightier than mountains, for they cannot stop the operation of its power. It was the will of the ancient Romans that the world should be brought under their power. It was accomplished, in spite of the stupendous obstacles to be overcome. Their motto was, "We find a road, or make one." "I can't" never did any thing yet, "I'll try," has accomplished great things, but "I will" has worked miracles. By it poor men have become rich : ignorant men, learned, and mean men, honorable.

He that is surety for another, is never sure himself.
He that knows least, commonly presumes most.

He that listens for what people say of him, shall never have peace.

He that looks too nicely into things, never lives easy.
He that makes himself a sheep, shall be eaten by the wolf.

He that mindeth not his own business, shall never be trusted with mine.

He that overcomes his passions, overcomes his greatest enemies.

He that overfeeds his senses, feasteth his enemies.

He that payeth before hand, shall have his work ill done.

He that plants trees, loves others besides himself.

He that prepares for ill, gives the blow a meeting, and breaks the stroke.

He that steals an egg, will steal an ox.

He that promises too much, means nothing.

He that regards not a penny, will lavish a pound.

He that resolves to deal with none but honest men, must leave off dealing.

He that scattereth thorns, must not go barefoot.

He that serves the public, obliges nobody.

He that speaks ill of his wife dishonoreth himself.
He that strikes my dog would strike me if he durst.
He that waits for dead men's shoes, may go long enough barefoot.

He that will conquer, must fight.

He that will deceive the fox must rise betimes.

He that will have no trouble in this world, must not be born in it.

He that would have the kernel must crack the shell.

He that will not sail till all dangers are over, must never put to sea.

He that will not sail till he has a full fair wind, will lose many a voyage.

He that will steal a pin, will steal a better thing.

He that worketh wickedness by another, is wicked himself.

He that would be a head, let him be a bridge.

He that would kill his dog, gives out first that he is mad.

He that would have the fruit must climb the tree.

He will shoot higher that shoots at the moon, than he that shoots at a dunghill, though he miss the mark.

He would fain fly, but wants the feathers.

He'd skin a louse, and send the hide to market.

He'll eat till he sweats, and work till he freezes.

He'll soon be a beggar that cannot say no.

He's a thief, for he has taken a dram too much.

He's a wise man, who, when he's well off can keep so.

He's like a cat, fling him which way you will, he'll light on his legs.

He's like the singed cat, better than he looks.

He's my friend that speaks well of me behind my back.

He's so full of himself, that he's quite empty.

He's wise that knows when he's well enough.

Health is better than wealth.



Man thinks himself wise, till God shows him his folly.

A man was wondering why the acorn small,
Should grow on oaks so mighty, and so tall,
While on the slender pumpkin vine abound
Much larger fruits than on great oaks are found
But soon an acorn chanced to rattle down,
Which hit the foolish fellow on the crown :
Had pumpkins grown upon the oak instead,
He, doubtless, would have got a broken head.

A philosopher, seating himself under an oak tree, and viewing its massiveness, could not understand why so large a tree should produce such small fruit. "There," said he, "is the pumpkin, growing on a slender vine ; how much better would it be, if that vine bore acorns, and the

great tree the pumpkins ; then there would be some harmony and fitness in nature." As he was meditating on this subject, and examining some ancient theories on the works of creation, an acorn dropped on his head, and broke up the train of his reflections. "How foolish and short-sighted I am, to question the wisdom of Providence," thought the philosopher, "if the acorn had been a pumpkin, my head would have been broken."

There are many people in the world who think themselves wise till some unlooked for event shows them the folly of their speculations and expectations. Some are ever finding fault with the works and providence of God. "Why," say they, "if there is a God of infinite wisdom, power, and benevolence, why is there so much evil in the world? Would it not have been much better not to have suffered sin not to exist?" All such questions show the folly of those who utter them. Who, by searching, can find out God? Who can comprehend a being without a beginning? or measure illimitable space?

It becomes man, in view of his ignorance, to be humble. The more true knowledge he possesses, the more humility he feels, and, as a general rule, the more faith he has in the wisdom of God. When an infidel was declaiming against what he called "the inconsistencies of the Christian religion," Newton replied, "Sir, I have studied it and you have not."

The lesson which this proverb teaches of the infinite superiority of God, lies at the foundation

of all true religion ; and it is not till man feels his ignorance and frailty, that he is prepared to receive true wisdom. Many schemes and experiments have been tried by those who have thought themselves wise, to live without God. Every system thus far designed for man's happiness, not founded on directions given in the word of God, has proved a failure. "Man must first acknowledge himself a fool, in order that he may become wise."

"Thou Great First Cause, least understood ;
Who all my sense confined
To know but this, that thou art good,
And that myself am blind ;

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent."

Health is not valued till sickness comes.
Hearts may agree, though heads differ.
Here's talk of the Turk and Pope, but it's my next
neighbor that does me the harm.
Hide nothing from thy minister, physician and lawyer.
Hiders are good finders.
High places have their precipices.
High regions are never without storms.
His room's better than his company.
He that would thrive by law, must see his enemy's
counsel as well as his own.
He that's always shooting, must sometimes hit.
He that's down, down with him cries the world.
He who avoids the temptation, avoids the sin.
He that commences many things, finishes but few.

He that depends on another, dines ill, and sups worse.
He who does not rise early, never does a good day's work.

He who gets, doth much, but he who keeps, doth more.

He who gives fair words, feeds you with an empty spoon.

He who greases his wheels, helps his oxen.

He who has no shame, has no conscience.

He who is a good paymaster, is lord of another man's purse.

He who knows himself best, esteems himself least.

He who peeps through a hole may see what will vex him.

He who says what he likes, may hear what he does not like.

He who serves the public, has but a scurvy master.

He who stumbles twice over one stone, deserves to break his shins.

He who swells in prosperity, will sink in adversity.

He who thinks he knows the most, knows the least.

He who trusts all things to chance, makes a lottery of his life.

He who will stop every man's mouth, must have a great deal of meal.

He who would reap well must sow well.

He tells me my way, and don't know his own.

He that always complains, is never pitied.

He that blows in the dust, fills his own eyes.

He that buys a house ready wrought, hath many a pin and nail for nought.

He that by the plow would thrive, himself must either hold or drive.

He that cannot conceal his own shame will not conceal another's.

He that dares not venture, must not complain of ill luck.



The Rat that has but one hole is soon caught.

When dangers close our path, 'tis wise you'll see,
To have more than one place to which to flee ;
To save himself this rat is poorly skilled,
His only hole is closed : he's caught, he's killed.

THIS proverb is spoken relative to the folly of those who are, or who place themselves in situations from which it is difficult to make a retreat whenever necessary. This may be illustrated by a settler in the wilderness who has constructed his dwelling so that he has but one door or window from which he can escape, should he be attacked by the Indian savages. As he has no window but on one side of his cabin, the wily savage can so approach that he will not be discovered till at his very door. To escape is im-

possible, as his enemy will shoot him down the moment he opens the door. Had the unfortunate man other doors or windows on the other sides of his house, he, or some of his family, might have made their escape to the neighboring settlement, and a force would have been sent to their relief.

The unfortunate rat seen in the picture will soon be killed, as his cunning enemy has closed up the only avenue for his escape. Equally unfortunate is he that puts himself in the power of his enemy, who has so managed as to stop up the only path relied on to escape from his clutches. His error consists in placing himself in such a situation as to venture his all upon one throw, or on "one string to his bow." It is our duty and wisdom to provide against contingencies which have happened, or may happen again, and, according to the old proverb, have more than one string to our bow, to replace any which may be broken.

An illustration of the truth of the proverb may be seen in the practice of travelers who go to the far north during the wintry months, and return at the close of winter. They set out on their return homewards on swift gliding runners. After traveling some days southward, the ice and snow become thinner, and finally disappears, and consequently he cannot travel any farther by such a mode of conveyance. Fortunately he took the precaution to take with him a set of wheels, and by a little management is able to transform his sleigh into a four-wheeled carriage, and thus reach home without much trouble or delay.

The utility of taking heed to the proverb is seen in the manner in which the wise farmer manages his farm. He is in the habit of raising a variety of crops. Should the season prove cold and wet, he can depend on his fields of grass, pasturage, and English grains ; should it be hot and dry, he can rely on his fields of Indian corn, and other later crops. The folly of an opposite course was seen a few years since in Ireland. There, a large portion of the inhabitants were dependent for their principal support on their crop of potatoes. When this crop was cut off by disease, having no other on which to rely, they were obliged to depend on the charity of others, to prevent starvation.

In a political aspect, when we wish to overcome our enemies, as in the case of a besieged city, we must first close up the avenues of retreat for the inhabitants, and cut off their means of communication from without, and thus compel them to meet us fairly in an open contest, in prescribed limits. Here, if we be the strongest, we can destroy our enemies, or bring them to submit to our own terms.

He that ceaseth to be a friend, never was a good one.
He that does you a very ill turn, will never forgive you.

He that doeth his own business, hurteth not his hand.
He that eats till he is sick, must fast till he is well.
He that falls to-day, may be up again to-morrow.
He that fears leaves, must not come into a wood.
He that finds a thing, steals it, if he tries not to restore it.

He that flings dirt at another, dirties himself most.
He that giveth to a good man, selleth well.
He that goes a borrowing, goes a sorrowing.
He that gropes in the dark, finds what he would not.
He that hath a head of wax, must not walk in the sun.
He that hath been bitten by a serpent, is afraid of a rope.
He that hath too many irons in the fire, some of them will cool.
He that his money lends, loseth both coin and friends.
He is rich that is satisfied.
He is the wretch that does the injury, not he that endures it.
He is wise that hath wit enough for his own affairs.
He is wise that can make a friend of a foe.
He knows which side of his bread is buttered.
He lives long, that lives till all are weary of him.
He looks one way, and rows another.
He may be heard when he is not seen.
He may be trusted with a house full of millstones.
He may find fault, but let him mend it if he can.
He must be a wise man himself, who is capable of distinguishing one.
He must needs swim, that's held up by the chin.
He must not talk of running, that cannot go.
He must stoop, that hath a low door.
He overcomes a stout enemy, that overcomes his own anger.
He passes sentence before he has the evidence.
He pins his faith upon another man's sleeve.
He preaches well that lives well.
He put a fine feather in his cap.
He robs Peter, to pay Paul.
He has enough to do, who studies to please fools.
He teaches me to be good, that does me good.
Home is home, be it ever so homely.
Honest as the cat, when the meat is out of reach.



Where One will not, Two cannot fight.

One of the boys appears in desperate case ;
 He thrusts his fists into his playmate's face :
 His playmate does not mind for blow or taunt,
 He *will not* fight, and so the other can't.

WE see here two boys, one of whom appears to be in a great passion, and bent upon having a quarrel with his companion. But his companion will not quarrel with him. The angry boy is so much enraged that he thrusts his fists to the other's face, and calls him all sorts of hard names. The peaceable boy is not disturbed, he patiently bears his insults, gives mild answers to his outrageous language, and thus, in scriptural language, turns away wrath.

There have been many mighty men, whom history calls great, who have led victorious armies

and have captured great cities, but they are not as great as he who rules his own spirit. He is greater than Alexander, the conqueror of the world, for he was a slave to passion, in a fit of which he killed his best friend. Sometimes a man gets angry with his friend for some trifling reason, and the other, feeling that he is wronged, answers back with angry words, and by thus doing all friendship between them is broken up. Very probable a word of explanation would have kept them friends for life.

A rough, ill-natured teamster once met a loaded wagon on a bad road. "Come, go along," said he to the other man, "I never turn out." "I always do," said the other. He would not fight, and thus saved himself from trouble, and proved himself superior to the other. When a person is angry, he is partially deranged, and we ought to pity him. It is very ill-judged, at such times, to say or do any thing which will add to his excitement. Do not contend with him, his passion will cool down; he then becomes ashamed of his conduct, and regrets the course he has taken.

It is related in history, that a large body of soldiers went to attack a Moravian village—they arranged themselves in battle order, but, to their surprise, they found that no apparent preparations had been made to resist their attack. Thinking it possible that it might be a trick to draw them into an ambuscade, a strong party went cautiously forward. They found that the gates and doors were open, and the inhabitants engaged about

their daily business, as usual. They found that "they would not fight." The soldiers were so struck with the peaceful disposition of the honest Moravians, that they would not injure a hair of their heads.

It is a question of some moment, how far a man may defend himself when attacked by another. Religious writers have not yet settled the question. It must, however, be stated, that Christianity lays down general rules of forgiveness, which, if followed out, would do away with all wars and angry contentions. It is contrary to human nature to be long angry with one who is disposed to be friendly. If angry words and threats are used, they are like an enemy's wall, set up for the purpose of being broken down.

Honesty is the best policy.

Honor and ease are seldom bedfellows.

Honor buys no beef in the market.

Hope is a good breakfast, but a bad supper.

Hot love is soon cold.—Human blood is all one color.

Humanity often gains more than pride.

Hunger and thirst scarcely kill any, but gluttony and thirst kill a great many.

Hunger finds no fault with the cookery.

Hungry men think the cook lazy.

I can see as far into a millstone as another man.

I cannot sell the cow and have the milk.

I gave you a stick to break my own head with.

I have a good cloak, but it is in France.

I have lived too near the woods to be scared by owls.

I live, and lords do no more.

I love you well, but touch not my pocket.

I sell nothing on trust till to-morrow.

- I taught you to swim, and now you'd drown me.
I would not have your cackling for your eggs.
If an ass goes a traveling, he'll not come home a horse.
If every one would mend one, all would be amended.
If money will not be thy servant, it will be thy master.
If pride were an art, there would be many teachers.
If strokes are good to give, they are good to receive.
If the best man's faults were written on his forehead,
it would make him pull his hat over his eyes.
If the counsel be good, no matter who gave it.
If the devil catch a man idle, he'll set him at work.
If the mountain will not go to Mahomet, let Mahomet
go the mountain.
If the walls were adamant, gold would take the town.
If thou canst not see the bottom, wade not.
If wishes were horses, beggars would ride.
If you don't open the door to the devil, he goes away.
If you grease a cause well, it will stretch.
If you have a loitering servant, place his dinner be-
fore him and send him on an errand.
If you have no enemies, it is a sign fortune has for-
got you.
If you leap into a well, Providence is not bound to
fetch you out.
If you love not the noise of the bells, why pull the
ropes ?
Jack of all trades, and master of none.
Judge not of men, or things, at first sight.
Keep a thing for seven years, and you'll find a use
for it.
Keep away from quarrels ; be neither a witness nor
a party.
Keep good company, and you shall be of the number.
Keep no more cats than will catch mice
Keep the common road, and thou art safe.
Keep the staff in your own hand.
Keep thy shop, and thy shop will keep thee.



A Change, but no Relief.

The horse moves very slow—he hangs his head,
He's traveled long till he's quite wearied.
The rider, thinking to relieve his nag,
On his own shoulders puts a heavy bag.
Short-sighted reasoner, who thinks, of course,
That such a change must greatly help the horse.

WE see in the engraving a man on horseback, having a heavy load of grain or flour. His horse appears to be quite tired under the pressure. Wishing to relieve his beast somewhat, he manages to get off one of the bags from the horse's back on to his own. He has an idea that the horse must be considerably relieved, as the bag feels quite heavy on his own shoulders. If the horse could speak, he would say, "It is true you have taken the heavy bag off from my back and put it on your own, you have moved the weight

a little, but as long as you ride, I have to sustain all the weight I did before." There is a change indeed, but no relief.

It is, perhaps, quite easy for most persons to effect some change in their modes of doing business, but the most important question about it is, "will it be any better for me, or will it give any relief to any one engaged." If we are not careful to inquire into the subject, and ascertain its bearings, we may find ourselves in the situation of the gentleman who had a blacksmith on each side of his residence, one by the name of Smith, the other Jones. As he retired from business, and wished to spend the rest of his life in quietness, he was much disturbed by their hammering. He agreed to give them quite a sum, if each of them would move from their present location. They consented, the cash was paid down, and they agreed to move that very night. The gentleman now retired to bed thinking that he would not be disturbed by their hammering in the morning. Morning came, but the hammers were going as usual. He started up in indignation, and went to see why the bargain was broken. Having found one of the men, he asked him why he had broken his bargain, "I have not," said Smith, "last night I moved into Jones' shop, while he, at the same time, moved into mine."

Keeping from falling, is better than helping up.
Kindness is the noblest weapon to conquer with.
Kings and bears oft wrong their keepers.
Kings have long arms, and have many eyes and ears.
Knaves imagine nothing can be done without knavery.

Knowledge in youth, is wisdom in old age.
Knowledge is silver among the poor, gold among
the nobles, and a jewel among princes.
Knowledge, without practice, makes but half an artist.
Land was never lost for want of an heir.
Large trees give more shade than fruit.
Law cannot persuade, where it cannot punish.
Law makers should not be law breakers.
Law's costly ; take a pint of it and then agree.
Laws catch flies, but let hornets go free.
Lay things by, they may come to use.
Laziness travels so slow, that poverty overtakes him.
Lean liberty is better than fat slavery.
Learning makes a great man better, and an ill man
worse.
Least said is soonest mended.
Lend thy horse for a long journey, thou mayest have
him return with his skin.
Less of your courtesy, and more of your purse.
Let every man praise the bridge he goes over.
Let your letter stay for the post, not the post for the
letter ; i. e., be always beforehand with your
business.
Liars begin by imposing upon others, but end by de-
ceiving themselves.
Liars should have good memories.
Life would be too smooth if it had no rubs in it.
Light cares speak, great ones are dumb.
Like the cat, ye fain would catch fish, but ye are loth
to wet your feet.
Like the cow that gives a good pail of milk, and then
kicks it over.
Like the dog in the manger, he will neither eat, nor
let others eat.
Listen at the key hole, and you'll hear news of yourself.
Little boats must keep the shore, larger ships may
venture more.

Little and often fills the purse.
Little dogs start the hare, but great ones catch it.
Little minds, like weak liquors, are soonest soured.
Living upon trust, is the way to pay double.
Lock the stable door before the steed is stolen.
Lookers on, see more than the players.
Love, a cough, and the itch, cannot be hid.
Love is blind.—Love laughs at locksmiths.
Love and lordship like no fellowship.
Love thy neighbor, but pull not down thy fence.
Love is without prudence, and anger without counsels.
Love, knavery, and necessity, make good orators.
Lying rides on debt's back.
Make not the sauce till you have caught the fish.
Man punishes the action, but God the intention.
Many a good drop of broth is made in an old pot.
Many a slip 'twixt cup and lip.
Many a true word spoken in jest.
Many can bear adversity, but few contempt.
Many come to bring their clothes to church, rather
than themselves.
Many dogs soon eat up a horse.
Many get into a dispute well that cannot get out well.
Many go out for wool and come home shorn.
Many hands make light work.
Many talk like philosophers, and live like fools.
Many things lawful, are not expedient.
Many who wear swords, are afraid of goose quills.
Many would be cowards if they had courage enough.
Masters are mostly the greatest servants in the house.
Masters should be sometimes blind, and often deaf.
Men apt to promise, are apt to forget.
Mildness governs more than anger.
Mischiefs come by pounds, and go away by ounces.
Misfortunes come on wings, and depart on foot.
Misfortunes that can't be avoided must be sweetened.
Money is welcome, though it comes in a dirty bag.



If you want a thing done, go ; if not, send.

A traveler's starting for a distant port,
The train is ready, and the time is short ;
He gives a boy his trunk upon the way,
Bids him be quick, and not to stop and play,
But soon the boy pursues a butterfly,
Forgets his errand, and the time slips by.

THE engraving is intended to give a lesson, the practical use of which will often prove beneficial. The owner of the baggage which the boy has on his wheel-barrow, is about starting for a distant country. He has procured a ticket for the passage, and has made his arrangements to be at the port from whence the steamer sails, at the appointed hour. He has a large amount of property in the country to which he is going, which requires his immediate personal attention.

The necessary documents to prove his claims are in his trunk. Wishing to see a friend, he sends all his baggage to the station-house by a boy who is specially charged to wheel them in time for the railway train.

The boy sets out on his errand in good faith, determined to be in season. As he is proceeding, a boy chases a butterfly across his path. He is attracted by its gay colors, and wants to seize it for his own. During his struggle to obtain it he forgets for a while his errand. Time flies; and the traveler, on reaching the station, finds neither baggage nor boy. He hurries out to find them; he comes back and finds that the train has just started, and there is no means left to get to the ship in season. He has lost his passage, and with it his fortune.

There are many reasons why one should attend to his own business personally. Mankind are generally selfish, and will not exert themselves so much for others as themselves; or, if not selfish, they may be ignorant. They may not know exactly how a thing ought to be done, or they may not know the injury which may result from their neglect. The person himself, who is the most interested, knows all about it. He knows *how* he wants a thing done, *when* it must be done, and *why* it must be done.

It was one of Dr. Franklin's rules to "*never ask another to do what you can do yourself.*" His success in every thing he undertook is well known. If one gives some important business for another to transact for him, he is oftentimes

perplexed with fears that it will not be done in the manner he wishes; he fears that something will be forgotten or misunderstood. If he does it himself, he will generally save his time and temper. He is, in fact, independent.

It is true that Providence has so ordered our lot here, that mankind to some extent, must trust one another. Without this trust, there could be no friendship, and this earth would be a wilderness. It is also true, that one man cannot attend to every thing. Labor is so divided, that one man, by long practice, excels in one branch, and his neighbor in another. But it is not necessary that a man should actually *do* every thing: he should, however, as a general rule, keep every thing that relates to himself under his own eye. The safe rule is, to do all yourself, which your health, time, and circumstances will permit. Having done all this, we are relieved from self-reproach, and can cheerfully abide the dispensation of an over-ruling Providence.

More die by food than famine.

More have repented of speech than silence.

More than we use, is more than we want.

Much better never catch a rogue than let him go again.

Much law, but no justice.—Much prayer, but no piety.

Murder will out.—Mud chokes no eels.

Nature draws more than ten oxen.

Nature must obey necessity.

Nature takes as much pains in the forming of a beggar as an emperor.

Nature, time, and patience, are the three great physicians.

Necessity and opportunity make cowards valiant.

Necessity dispenses with decorum.
Necessity hath no law.
Necessity is the mother of invention.
Neglect will sooner kill an injury than revenge.
Never ask pardon before you are accused.
Never find anything before it is lost.
Never cry halloo till you are out of the wood.
Never leave that till to-morrow, which you can do to-day.
Never put the plow before the oxen.
Never praise a ford till you are over.
Never fall out with your bread and butter.
Never quit certainty for hope.
Never wade in unknown waters.
Never ride a free horse to death.
Never too old to learn.
Never tell your foe when your feet sleeps.
Never trust to another what you should do yourself.
Never venture out of your depth till you can swim.
Never show your teeth unless you can bite.
New brooms sweep clean.
New dishes beget new appetites.
New grief awakes the old.
New honors change manners.—New lords, new laws.
Nice cats seldom meet with a good dinner.
Nightingales can sing their own song best.
No alchymy like saving.
No choice amongst stinking fish.
No condition so low, but may have hopes ; none so high, but may have fears.
No fine clothes can hide the clown.
No foolery like falling out.—No joy without alloy.
No honest man ever repented of his honesty.
No man can serve two masters.
No man is free who does not command himself.
No man is worse for knowing the worst of himself.
No mother is so wicked but wishes good children.



Let Sleeping Dogs Lie.

To wake the dog, a cutting lash is given ;
 Upwards he springs, with furious anger driven,
 Runs at the youth, who flees in great affright,
 Quick o'er the ground, with all his main and might ;
 Closely pursued, he falls amid the stones ;
 He breaks his leg, his arm ; he loudly groans :
 By sad experience he's a lesson got,
 When dogs are sleeping, then awake them not.

A young buck, of a sporting turn of mind,
 passing along the road, saw a quarrelsome dog
 asleep. Having a whip in his hand, he thought
 this a good opportunity to give him a cut, and
 perhaps have some sport. He steals up to him
 and gives him a lash well laid on. Up springs
 the dog, and rushes at the young fellow with
 so much fury that he has to betake himself to a
 rapid flight. He is closely pursued, and in his

eagerness to get away, perhaps stumbles and breaks some of his limbs. As he lies groaning in distress, he sees that it would have been wise to have followed the direction given in the proverb, "Let sleeping dogs lie."

In our movements around among our fellow men, we shall probably find some persons who may be compared to quarrelsome dogs, barking and snarling at men and things about them. They, however, may have intervals in which they may be quiet and still. In all such cases, let them keep so, and not disturb them by any thing you may say or do. Avoid all which may irritate the feeling of these unreasonable beings, and, in the end, you will avoid much trouble, and be the gainer.

It may perhaps seem a capital joke for youngsters to play off some trick upon persons they think are dull and stupid. But, as a general rule, they will find it to their advantage to "let sleeping dogs lie." The folly of not taking heed to this advice was seen in the instance where some youngsters who used to knock at the door of an old man to wake him up, and then laugh at his vexation. The old man having borne with them for a while, at length lay in wait for them behind the door, so that when they came again the old man and his servant rushed out at the door and gave them a sound thrashing.

No pride like that of an enriched beggar.

No raillery is worse than that which is true.

No receiver, no thief.—No rose without a thorn.

No vice but has its patron.—No vice goes alone.

No wonder he break his shins that walks in the dark.
None can play the fool so well as a wise man.
None so well but he hopes to be better.
None so blind as those who won't see.
None but a wise man can employ leisure well.
Not possession, but use is the only riches.
Not to go forward in the path of virtue, is to go backward.
Not to oversee workmen, is to leave them with your purse open.
Nothing is well said or done in a passion.
Nothing sharpens sight like envy.
Nothing that is violent is permanent.
Nothing venture, nothing have.
Nothing is a man's truly, but what he comes by duly.
Nothing is easy to the unwilling.
Obedience is more seen in little things than great.
Of all studies, study your present condition.
Of two evils choose the least.
Of all flatterers, self-love is the greatest.
Of nothing comes nothing.—Of saving comes getting.
Oil and truth come uppermost at last.
Old dogs don't bark for nothing.
Old foxes want no tutors.
Old praise dies unless you feed it.
Old reckonings breed new disputes.
On Candlemas day, you must have half your straw and half your hay.
One bad example spoils many good precepts.
One bird in the net is better than a hundred flying.
On paintings and fighting look afar off.
One eye of the master sees more than four of the servants.
One eye-witness is better than ten hearsays.
One foot is better than two crutches.
One hour to-day is better than two to-morrow.
One is not so soon healed as hurt.

One man's meat is another's poison.
One mad action is not enough to prove a man mad.
One may see day at a little hole.
One may be confuted and yet not convinced.
One may understand like an angel, and yet be a devil.
One nail drives out another.
One of these days is none of these days.
One ounce of discretion is worth a pound of wit.
One part of knowledge consists in being ignorant of
such things as are not worthy to be known.
One swallow does not make a summer.
Open rebuke is better than secret hatred.
Out of sight, out of mind
Owe money to be paid at Easter, and Lent will seem
short.
Passion is a fever that leaves us weaker than it finds us.
Patience is the best buckler against affronts.
Patience is a plaster for all sores.
Pay as you go, and keep from small scores.
Pay what you owe, and what your worth you'll know.
Penny wise and pound foolish.
Physicians' faults are covered with earth, and rich
men's with money.
Plain dealing is more praised than practised.
Plain dealing's a jewel, but they that use it die beggars.
Poets are born, orators are made.
Positive men are most often in error.
Possession is nine points of the law.
Poverty craves many things, but avarice more.
Poverty makes a man acquainted with strange bed-
fellows.
Practice makes perfect.—Practice what you preach.
Praise the sea, but keep on the land.
Prayers and provender hinder no man's journey.
Precepts may lead, but examples draw.
Prevention is better than cure.
Pride and poverty are ill met, yet often together.



He that is warm, thinks all are so.

Before a glowing fire, with slippered feet,
The full fed man sits on his cushioned seat ;
When warm and *smoking*, then it is he's told
Of some poor people freezing with the cold ;
He's quite surprised, and says he cannot see,
(Since he's so warm,) how such a thing can be.

WE have here a representation of a man in quite comfortable circumstances. He has just eaten a full meal of "fish, flesh and fowl," and has now taken an easy position by the fire, and is indulging himself in the luxury of smoking. He has had enough to eat himself, and considering the abundance which he has seen, finds it difficult to believe that there is so much suffering on account of hunger. He is quite warm and comfortable himself, he feels no inconvenience

on account of the wintry atmosphere without, and thinks perhaps that the stories of persons freezing with the cold, he sees in the newspapers, must be exaggerated.

The cause of the neglect of others arises from selfishness. In very many cases where we do know of the sufferings of our neighbors, it is because we do not wish to know. It is because we are too much governed by our personal feelings, rather than from fixed principles of right and wrong. Hence, it is sometimes good for a man to be afflicted : he will be taught by experience what affliction is, and thus lead him to relieve the sufferings of others. Many persons who have been in abject circumstances, have afterwards been remarkable for their generosity in relieving the distresses of others. The amount which is raised for benevolent objects, is more generally given by the middle and poorer classes of society, who know and have felt the value of money, than from those of high rank and wealth who have never been in want.

An illustration of our proverb is shown in the story of a rich lady, who ordered her servant to make a fire in one of her rooms. While it was kindling, and the room was still very cold, she thought the poor people in the parish must suffer much in such a bitter cold morning. "John," says she to her servant, "make haste and carry poor old Mr. A. a large basket of coal, another to Mrs. B., and one to widow C. ; also look up some clothing for their poor children." The servant went to obey her instructions, meanwhile the

room got warm, and the lady more comfortable. "John," says she, "you need not take that coal and clothing to those poor persons just at present, the weather is moderating, and it is beginning to be quite comfortable, wait till the weather is more severe, the coal will do them more good then, than at this time."

On other subjects, besides the one that has been mentioned, men exhibit the truth of the proverb. We find men full of politics, theories, inventions, and systems. They are deeply interested in the subject upon which they are engaged, and they are quite apt to think that others, to some extent at least, must feel the same. Indeed some are so full of their particular notions that they pour them out at all times and places, much to the annoyance of those who are not so warm on the subject as themselves. He must not be disappointed if he finds others cold and indifferent on subjects which he feels to be of the highest importance.

Pride is as loud a beggar as want, and a great deal more saucy.

Pride joined with many virtues chokes them all.

Pride may lurk under a thread-bare cloak.

Pride will have a fall.

Pride often borrows the cloak of humility.

Promise little and do much.

Promises are too much like pie crust.

Prosperity makes friends, but adversity tries them.

Proud looks lose hearts, but courteous words win them.

Provide for the worst, the best will save itself

Prudent cruelty is better than foolish pity.

Quackery has no friend like gullibility.
Quarreling dogs come halting home.
Quick at meat, quick at work.
Quick come, quick go.
Quick landlords make careful tenants.
Quick returns make rich merchants.
Ragged colts may make fine horses.
Raise no more spirits than you can conjure down.
Rebuke with soft words and hard arguments.
Religion is the best armor, but the worst cloak.
Reprove thy friend privately; commend him publicly.
Reputation is often got without merit, and lost without fault.
Reproof never does a wise man harm.
Respect a man, and he will do the more.
Riches abuse those who know not how to use them.
Riches have made more men covetous, than covetousness hath made men rich.
Riches, like manure, do no good till they are spread.
Rolling stones gather no moss.
Rome was not built in a day.
Samson was a strong man, yet could not pay money before he had it.
Say nothing of my debts, unless you mean to pay them.
Say well and do well end with one letter, say well is good, but do well is better.
Saying and doing are two different things.
Scandal will rub out like dirt, when it is dry.
Scanderberg's sword must have Scanderberg's arm.
Scepters and suitors hate competitors.
Search not a wound too deep, lest thou make a new one.
Seek till you find, and you'll not lose your labor.
Send a fool to the market, and a fool he'll return.
Send your noble blood to market and see what it will buy.
Servants wont be diligent when the master's careless.



No pains, no gains.—No sweat, no sweet.

He that would catch Fish, must not mind getting wet.

These fishermen chanced a large haul to make,
Were fearful lest the fish their net would break ;
Down in the water plunge, make sure their net,
The fish they seize ; they care not for the wet.

WE have here a representation of some fishermen who have made a large haul of fish with their net, and as they draw it in near the shore, they are fearful that such a multitude will break through the net, and thus escape. To prevent this, they jump into the water and secure the net in the best manner they can. Those fish that are entangled and try to break through the net, they seize and throw on to the shore, and as many others as they can readily take, they

serve in the same manner. They are engaged as fishermen, and if they catch any thing, they expect to toil in the water, and do not mind getting wet.

When gold was discovered in California, the crowds who pressed thither faithfully tested the truth of the proverb. They wanted gold, and they had to endure many kinds of hardships to get it. Some of them lost their money before they reached the mines, and were glad to drive drays, saw wood, or do any thing else to keep themselves from starving. It was only such men, who were not afraid of getting wet, or of laboring in the dirt, that obtained the golden prize.

Make up your mind to work in every thing you undertake. If an honest man is trying to get over a wall, he will generally find one to give him a lift. If a teamster gets stuck in the mud, it will be hard work for him to get out if he is afraid of soiling his fingers, or neglects to put his own shoulder to the muddy wheel. Do all you can yourself, and then, if necessary, call on others for help.

As a general thing, no good is attained in this life without labor of body or mind. It seems a wearisome task for the student to spend so much time in learning the languages and the sciences, and he wishes there was some way to shorten the process, and sometimes relies too much on the help of others. But there is no royal way to learning. It may perhaps seem uninviting to the farmer to wait on his cattle, and to spend so

much of his time in the dirt ; but there is no other way of raising corn, or making butter.

In reading the lives of men who have risen to greatness, we always find that they labored diligently. Great poets even, used to spend much time and labor in correcting their productions. Great orators, singers, &c., to cure some defect of speech, or voice, have labored day and night. Things usually do not go by luck, but by labor. The pearl diver must not sit on the shore and wait for the pearl to come up. He must plunge into the water and go down to obtain it.

Serve a great man, and you'll know what sorrow is. Short reckonings make long friends.

Sickness is felt, but health not at all.

Silence is wisdom when speaking is folly.

Silence seldom doth harm.

Silks and satins put out the kitchen fire.

Sins and debts are always more numerous than we think them to be.

Sit in your place, and none can make you rise.

Six feet of earth make all men of one size.

Sloth, like rust, consumes faster than labor wears.

Sloth makes all things difficult, but industry all things easy.

Sluggard's guise, slow to bed, and slow to rise.

Small faults indulged, are little thieves that let in greater.

Soft words are hard arguments.

Some are always busy and never do anything.

Some had rather guess at much, than take the pains to learn a little.

Some have been thought brave, because they were afraid to run away.

Spare the rod, and spoil the child.

Speak what you will, bad men will turn it ill.
Speak when you are spoken to ; come when called.
Speak little, and to the purpose, and you will pass
for somebody.

Surgeons should have an eagle's eye, a lion's heart,
and a lady's hand.

Suspicion may be no fault ; showing it is a great one.
Stake not thy head against another's hat.

Stole the horse and carried home the bridle.

Striving to better, we sometimes mar that which is
well.

Tailors and writers must mind the fashion.

Take a man by his word, and a cow by her horns.

Take away fuel, take away flames.

Take me not up before I fall.

Talk is but talk ; but 'tis money that buys land.

Talk of camps, but stay at home.

Talk of the war, but do not go to it.

Talking pays no toll.

Teaching others, teacheth yourself.

Tell me the company you keep, and I'll tell you what
you are.

Tell not all you know, nor do all you can.

That physician is in a bad case whose physician hath
the gout.

That city cannot prosper, where an ox is sold less
than a fish.

That anger is not warrantable that sees two suns.

That fish is soon caught who nibbles at every bait.

That is a wise delay, which makes the road safe.

That is well spoken that is well taken.

That which we can live without, we need not covet.

That's a silly sheep that goes to the wolf to confess.

That trial is not fair where affection is judge.

That which covers thee, discovers thee.

The abuse of riches is worse than the want of them.

The anger of a good man is hardest to bear.



Much Meat, much Malady.

Here is a store of costly wines and meats,
Of which this rich man daily drinks and eats ;
But in return for his luxurious ways,
He's often sick, and lives but half his days :
He's got the gout ; swollen his feet appear,
His wines and savory meat have cost him dear.

To pleasure's hour succeed long days of pain,
Bringing reproach, repentance, in their train ;
The richest viands on the palate pall,
And sick at soul, he loathing turns from all,
And envies now the poor man's humble lot,
Who, coarsely clad, and in his lowly cot,
His simple meal, a scanty crust, can eat,
And be content, for labor makes it sweet.

THE man represented in the engraving has led
a luxurious life, having been wealthy, and a lover

of good eating and drinking, he has spared no expense in gratifying his appetite. He has a large collection of choice wines and liquors of the best brands in his cellar, of which he has made a free use. He is also a lover of turtle soup, canvass back ducks, &c. When he takes his dinners he must, at one sitting, have his "fish, flesh, and fowl" of the choicest kinds. He, in fact, lives but to eat and drink, having hardly any higher aspirations than the swine who has no other happiness but that of greedily devouring what is placed before him.

By a long continued course of indulgence in using high seasoned food, and in wines and liquors, his stomach becomes disordered, and his blood corrupted; his limbs, especially his feet, swell with the gout, his stomach often loaths his rich food, he suffers much pain, and he pays a bitter penalty for his rich dinners, his choice wines and liquors. The proverb "He has dug his grave with his teeth," is exemplified in his case.

The ancient Romans, in the early and more virtuous portion of their history, were temperate and abstemious. They rose to the height of human power—they conquered the world. In the time of the emperors, luxuries were introduced. Their vast dominions were ransacked to minister to their depraved appetites. The brains and tongues of rare birds and animals were collected, at an enormous expense, to be eaten at their feasts. To such an extent was their love of eating carried, that many of them, after they had eaten a full meal, took an emetic so that they might make room for another.

This state of things continued among the Romans till they became enervated and corrupted. The Northern barbarians, (as they were called,) now came down upon Italy, conquered the people, pillaged and burnt Rome, the mistress of the world. These conquerors of the Romans were temperate men, and scorned to eat of dainties. It is recorded that when some great delicacy was set before them, they ordered it to be taken off the table and given to their servants and slaves, who had no higher aspirations ; while they, being men, scorned to be brought under the dominion of their appetites.

It is thought by many that the greater part of prevalent diseases, are owing to some intemperance in eating and drinking. A sick man having sent for a doctor, when describing his ailments, said he could not sleep much ; and when he did, he was troubled with the appearance of his deceased grandfather. The doctor inquired if he had eaten any thing on his retiring for the night. The sick man replied he had eaten nothing but half a mince pie. "If you had eaten the other half," said the doctor, "you would have seen your grandmother also."

By the free use of stimulating meats, and drinks, at our public hotels, and other places, without proper exercise, the stomach becomes disordered, dyspepsia, and other fashionable disorders ensue, and the poor gormandizer becomes a wretched being. A person of this stamp, once came to the celebrated Dr. Abernethy, of London, and after recapitulating all his miserable feelings, asked

the doctor what he should do to obtain relief.
"Earn your breakfast before you eat it," was the laconic reply.

The best metal is iron, the best vegetable is wheat,
the worst animal is man.

The bait hides the hook.

The balance distinguishes not between gold and lead.

The best mode of instruction is to practise what we preach.

The best physicians are Dr. Diet and Dr. Quiet.

The best remedy against an ill man, is much ground between both.

The best thing in the world, is to live above it.

The best throw of the dice, is to throw them away.

The brightest of all things, the sun, has its spots.

The burnt child dreads the fire.

The cat in gloves catches no mice.

The chicken is the country's, but the city eats it.

The coin most current is flattery.

The course of true love never did run smooth.

The cow gives good milk, but kicks over the pail.

The cross on his breast, but the devil in his heart.

The crutch of Time does more than the club of Hercules.

The danger past, and God forgotten.

The day has eyes, the night has ears.

The easiest way to dignity, is humility.

The ebb will fetch off what the tide brings in.

The empty vessel makes the greatest sound.

The envious hurt others some, but themselves more.

The fairer the paper the fouler the blot.

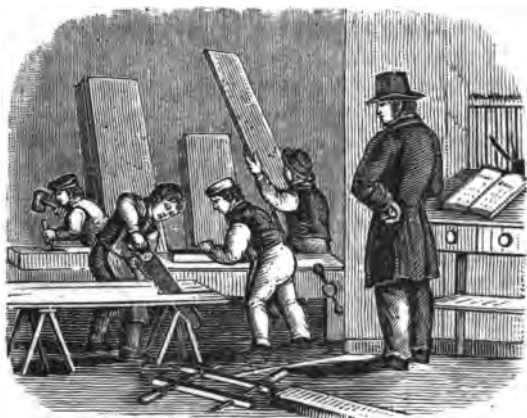
The fairest looking shoe may pinch the foot.

The first chapter of fools is to esteem themselves wise.

The first step to virtue, is to abstain from vice.

The great thieves punish the little ones.

The greatest things are done by the aid of small ones.



**The eye of the Master does more work
than both his hands.**

The workmen all their master will obey,
They plane and saw, and dare not stop to play;
Each boy and man the master keeps in view,
His eye does more than both his hands can do.

WE have here a representation of a carpenter's shop, showing a number of young men all diligently employed in their work. They do not stop to play with each other, but all of them labor to the best of their ability. The reason of this is quite plain. Their master stands in a situation where he can oversee the movements of each journeyman or apprentice, and as they regard their character or reputation as workmen, they will spend no idle moments when the eye of the master is upon them. By this means, the aggre-

gate amount of each man's work amounts to more than the master could accomplish by his personal labor, proving the truth of the proverb that "his eye will accomplish more than both his hands."

The truth of this proverb has been exhibited on the battle-field, and in many leading events in history. The soldier who sees that the eye of his commander is upon him, feels his responsibility, he is nerved up to put forth his mightiest effort in the hour of battle. In the great conflict at Waterloo, the very presence of the Duke of Wellington, the British commander, in various divisions of his struggling army, was worth more than a reinforcement.

The proverb is true in regard to the most of the business transactions of life. It seems to be necessary, in order to have any thing done properly, to have some one to oversee it. Skill oftentimes accomplishes more than strength. The person who is master of his business knows how every thing should be done, while many of his workmen do not. The head, however, cannot accomplish any thing without the hands, nor the hands without the head.

The highest spoke in fortune's wheel may soon turn lowest.

The king can make a sergeant, but not a lawyer.

The king's cheese goes half away by parings.

The last benefit is the most remembered.

The lazy man is the beggar's brother.

The mill cannot grind with the water that is past.

The least and weakest man can do some hurt.

The mob has many heads, but no brains.

The money you refuse will never do you good.

The moon is not seen when the sun shines.
The more acquaintance, the more danger.
The more haste, the worst speed.
The most dangerous of wild beasts is a slanderer ;
of tame ones, a flatterer.
The most lasting monuments are made of paper.
The multitude of offenders is their protection.
The nimblest footman is a false tale.
The noblest remedy of injuries is oblivion.
The noblest vengeance is to forgive.
The noisy fowler catches no birds.
The owl thinks all her young ones beauties.
The people will worship a calf, if it be a golden one.
The praise of fools is censure in disguise.
The proof a pudding is in the eating.
The public has more interest in the punishment of
an injury than he who receives it.
The purse of the patient protracts his cure.
The raven said to the rook, stand away, black coat.
The receiver is as bad as the thief.
The remedy is worse than the disease.
The robes of lawyers are lined with the obstinacy of
clients.
The next vice is lying, if the first is owing money.
The sickness of the body may prove the health of
the soul.
The sleeping fox catches no poultry
The sluggard's convenient season never comes.
The smaller the drink, the cooler the blood, and the
clearer the head.
The smallness of the kitchen makes the house the
larger.
The soul is not where it lives, but where it loves.
The sting of a reproach is the truth of it.
The stone that lieth not in your way, need not offend
you.
The sweetest wine makes the sharpest vinegar.

The subject's love is the king's best guard.

The table robs more than the thief.

The thought has good legs, and the quill a good tongue.

The tongue breaketh bone, though itself hath none.

The tongue is not steel, yet it cuts.

The treason is loved, but the traitor is hated.

The truest jest sounds worst in guilty ears.

The unrighteous penny corrupts the righteous pound.

The used key is always bright.

The usefulest truths are the plainest.

The way of a fool is right in his own eyes.

The way to avoid great faults, is to beware of small ones.

The way to be safe, is never to feel secure.

The way to make ourselves admired, is to be what we affect to be thought.

The wicked even hate vice in others.

The wicked grow worse, and good men better, for trouble.

The wise man draws more advantage from his foes, than a fool from his friends.

The wise man knows the fool, but the fool doth not know the wise man.

The world was never so dull, as if one won't another will.

The worse the passage, the more welcome the port.

The worth of a thing is best known by the want of it.

The worth of a thing is that which it will bring.

There are more ways to the wood than one.

There came nothing out of the bag but what was in it.

There could be no great ones, were there no little ones.

There goes the wedge when the beetle drives it.

There is a medium between all fool and philosopher.

There is a scarcity of friendship, but none of friends.

There's God's poor and the devil's poor; the first from Providence, the other from vice.



Caution is the parent of Safety.

Try the Ice before you venture on it.

With caution due the man is crossing o'er,
And with a pole he tries the ice before,
O'er the deep current finds the ice is thin ;
He shuns the place ; he's saved from plunging in.

THE deep river is frozen over. A traveler wishes to cross to the other side. To all appearance the ice is firm enough to bear a loaded team. But the cautious man is aware of the fact that appearances are often deceitful. He, therefore, tries the strength of the ice as he advances. When he gets near the middle of the stream where the current is the most rapid, and the water the deepest, he finds the ice very thin, so that he can break through with the pole he has taken

with him. He avoids this, and similar places, and by this means he is preserved from being drowned.

The inferior animals are cautious in their movements. The rat is a very cautious animal, he will not venture from his hole till he sees that the coast around is clear from enemies. He flees instantly on the first appearance of danger. The huge elephant is also very cautious. He never goes over a bridge without feeling his way to see if the bridge is strong enough to bear him. The feathered tribes also act with caution. The hen ventures abroad with her young brood; she is on the alert, and discerns the first appearance of her enemy, the hawk in the sky; she raises a voice of warning, and her young secrete themselves in a place of safety.

Fabius, the celebrated and well-known Roman general, was called to defend his country against Hannibal, the Carthaginian, who had thus far defeated all the Roman generals sent against him. Fabius was now very careful about keeping his army together, and was very cautious in what direction he moved. He sent his scouts ahead to see that there was no ambuscades on the road he meant to travel. He was cautious to avoid coming to any general battle. By this means he finally starved out Hannibal, and defeated all his troops. The caution of Fabius has since become proverbial, and is known as the *Fabian* policy.

There is more money got by ill means than by good acts.

There is more trouble in having nothing to do, than
in having much to do.

There is much more learning than knowledge in the
world.

There is no fire without some smoke.

There is no general rule without some exception.

There is no remedy from all evils but death.

There is no such flatterer as a man's self.

There is no worse robber than a bad book.

There's nothing agrees worse than a proud mind and
a beggar's purse.

They agree like bells, they want nothing but hanging.

They can find money for mischief, when they can find
none to buy corn.

They have begun a dispute which the devil will not
let them end.

They hurt themselves, that wrong others.

They must hunger in frost, that will not work in heat.

They say so, is half a lie.

They that buy an office, must sell something.

They that command most, enjoy themselves the least.

They that fear an overthrow, are half beaten.

They that will not be counselled, cannot be helped.

They that live in glass houses should not throw stones.

They who seek only for faults, see nothing else.

Things at the worst, will sometimes mend.

Things hardly attained, are the longest retained.

Think much, speak little, and write less.

Think of ease, but work on.

This day there is no trust; come to-morrow.

Though malice may darken truth, it cannot put it out.

Though the sun shines, leave not your cloak at home.

Though the wolf may lose his teeth, he never loses
his inclinations.

Though you are bound to love your enemy, you are
not bound to put a sword in his hand.

Threatened folks live long.

Three removes are as bad as a fire.

Three things only are well done in haste, flying from the plague, escaping quarrels, and catching fleas.

Thy secret is thy prisoner ; if thou let it go, thou art a prisoner to it.

Time and tide wait for no man.

Time and words can never be recalled.

Time is a file that wears, and makes no noise.

Time is the rider that breaks the youth.

Time is the hearld of truth.—Time tries all.

'Tis a hard winter, when one wolf eats another.

'Tis a wicked world, and we make part of it.

'Tis vain to learn wisdom, and yet live foolishly.

'Tis a foolish wit that stirs up enemies against itself.

'Tis best to take half in hand, and the rest by and by.

'Tis better to suffer wrong than do it.

'Tis easy to fall into a trap, but hard to get out again.

'Tis easier to bear unkindness than affronts.

'Tis easier to know how to speak, than how to be silent.

'Tis good to go afoot with a horse in hand.

'Tis harder to unlearn, than learn.

'Tis in vain to speak reason where it will not be heard.

'Tis not every question that deserves an answer.

'Tis not the action but the intention, that is good or bad.

'Tis pride, and not nature, that craves much.

'Tis skill, not strength, that governs a ship.

'Tis the last straw that breaks the horse's back.

'Tis the place that shows the man.

'Tis time to fear when tyrants seem to kiss.

'Tis wisdom sometimes to seem a fool.

To a bad character, good doctrine avails nothing.

To a crazy ship, all winds are contrary.

To a full stomach, all meats are bad or indifferent.

To cry with one eye and laugh with the other.

To-day is yesterday's scholar.



A Stitch in time, saves nine.

The house-wife plies her needle and her thread,
Long after idle people are in bed ;
The rent is small, but she full well doth know,
That little rents to larger ones will grow.

WE see before us the industrious mother of the family, busily engaged in mending a rent in one of the children's garments, as she full well knows that if it is not done in time, her labor will be increased tenfold. A farmer who sees a break, however slight, in one of his fences, will, if he goes according to the spirit of the proverb, mend it immediately. If he should neglect it, perhaps some of his cattle will not. Seeing one bar down they may possibly throw down another, and then jump into a field of grain, where a drove of cattle will do much mischief in a short time.

A visitor once saw a mother punishing a little boy hardly a year old. He told her, he thought that such treatment was unnecessary and cruel. She answered that she was punishing him a little now that he might not be punished much more severely when older. Better that he should cry now, than to have his mother cry in her old age.

A clapboard, or a shingle, gets loose upon a man's house. "It cannot do much injury," he says, and so neglects it: but the rain and snow get in unperceived, and in a year or two, twenty clapboards are rotten, and fall off. "Ah," says the man, "this has been neglected too long—all this might have been saved with a few minutes trouble." "A stitch in time would have saved nine."

"For want of a nail, the shoe was lost, for want of a shoe, the horse was lost, for want of a horse, the man was lost." A great ship was going on a long voyage, and when the passengers were all ready to sail, with a fair wind, it was discovered that one little plank seemed somewhat decayed. It would have taken a day or two to have it repaired. The captain could not wait—his time was precious, and he thought the plank, without doubt, would last through the voyage. When he arrived in mid ocean an iceberg was encountered. The wormy plank could not endure such a shock; the waters rushed in, and the great vessel, with its cargo and passengers, were sunk to the bottom of the sea.

A stitch in time would save much in the administration of public affairs. One public officer

neglects his duty a little—another cheats a little—
but these small crimes are overlooked—the mischief is not great—the public does not feel, and individuals will not inform, for they are fearful of making some villain their enemy. At last a thousand little evils swell into a great public one—the public are cheated, betrayed, abused—but where's the remedy for the loss?

To err is human, to forgive divine.
To forget a wrong is the best revenge.
To fright a bird is not the way to catch him.
To get out of one mire, to run into another.
To have two strings to one's bow.
To kill two birds with one stone.
To lose a ship for want of a pennyworth of tar.
To make a mountain of a mole hill.
To make an empire durable, the magistrates must obey the laws, and the people the magistrates.
To see it rain, is better than to be in it.
To stumble at a straw, and leap over a block.
To weep too much for the dead, is to affront the living.
To work, or pay for a dead horse.
Too great and sudden changes, though for the better, are not easily borne.
Too much asseveration is a good ground of suspicion.
Too much consulting confounds.
Too much familiarity breeds contempt.
Too much fear cuts all the nerves asunder.
Too much fear is an enemy to good deliberation.
Too much of one thing is good for nothing.
Touch a gall'd horse on the back and he'll kick.
Trade is the mother of money.
Trade knows neither friends nor kindred.
Trust thyself only, and another shall not betray thee.
Trusting too much to others is the ruin of many.

Truth and honesty have no need of loud protestations.

Truth and oil are ever above.

Truth is the daughter of time.

Truth may languish, but can never perish.

Truth may sometimes come out of the devil's mouth.

Truth never grows old.—Truth seeks no corners.

Truth will sometimes break out unlooked for.

Truth and roses have thorns about them.

Try your skill in gilt first, then in gold.

'Twas fear that first put on arms.

Two dogs strive for a bone, and the third runs away with it.

Two Sir Positives can scarce meet without a skirmish.

Two sparrows upon one ear of wheat cannot agree.

Two things a man should never be angry at, what he can help, and what he can not help.

Ulcers can not be cured that are concealed.

Unkindness has no remedy at law.

Unprofitable eloquence is like the cypress, which is great and tall, but bears no fruit.

Upbraiding turns a benefit into an injury.

Use pastime so as not to lose time.

Use soft words and hard arguments.

Use the means and trust to God for the blessing.

Vain glory blossoms but never bears.

Valor can do little without discretion.

Valor that parleys, is near yielding.

Venture a small fish to catch a great one.

Venture not all in one bottom.

Vessels large may venture more, but little boats should keep near the shore.

Vice is the most dangerous when it puts on the garb of virtue.

Vice often rides triumphant in virtue's chariot.

Virtue and happiness are mother and daughter.

Virtue is more persecuted by the wicked, than encouraged by the good.



Saving at the Spigot and wasting at the Bung.

Penny wise and Pound foolish.

This simp'eton quite saving seems to be,
He stops the leaky spigot, as you see ;
In vain he labors, 'tis a useless task,
The open bung-hole soon will drain the cask.

THIS proverb relates to those persons who, while they may be wise and careful about small things, yet neglect those of much greater importance. "Saving at the spigot, and wasting at the bung." A man of this class is seen in the engraving. He appears to be very attentively and busily engaged in stopping up a small hole in the head of the barrel, while his liquid treasure is wasting to a far greater extent at the bung. This he either does not see, or if he sees, does not seem to exercise a proper judg-

ment in bestowing his efforts for the preservation of his property ; he is " penny wise " in stopping a small leakage, and " pound foolish " in neglecting the larger one.

The farmer who neglects to keep his fences in good repair, in order to save a little expense, often finds his fields of grain broken into, wasted, or destroyed, by unruly cattle. The mechanic who, in order to save a little expense of time, or money, will not do his work properly, or will not make it of proper materials, will lose his customers. The purchaser who procures his necessary clothing, or household furniture, &c., because it is cheap, without paying a proper regard to its quality, or durability, will find in the end he has made poor bargains ; having been penny wise but pound foolish.

In a political view, that nation or country that neglects the education of the rising generation, on account of its expense, will find in the end that they have lost more than they have gained. Knowledge is power. In the hour of public danger, the State can place far more reliance on enlightened freemen, and will find them far more efficient than a force drawn from an ignorant and brutalized population. As a general thing, we find those communities who are liberal in sustaining the institutions of religion, learning and morality, in a far more prosperous state, as it regards morality, wealth, power, public and private happiness, than those communities, who, from an ill-judged economy, or something worse, neglect the education of the young.

Morally considered, we see the truth of the proverb exhibited all around us. How many there are whose whole being appears to be devoted to the accumulation of wealth, how wise they are in securing every penny that comes within their reach. For this they will rise early and late—for this they will starve and belittle their souls. To gain the pennies, they crush the rising feelings of humanity and generosity. To gain a little money, they turn a deaf ear to the cry of distress, and lose the ennobling pleasure of relieving human suffering, they lose the opportunity of alliance with angelic beings, yea with Deity itself. Though they may be wise in collecting a few paltry shining grains of dust together, yet their everlasting foolishness will be made apparent by their forfeiture of a crown of Eternal Life.

Virtue is the only true nobility.

Virtue itself does not escape calumnious strokes.

Virtue may be clouded for a while, but will shine anon.

Virtues all agree, but vices fight one another.

Vows made in storms are forgotten in calms.

Wake not a sleeping lion.—Walls have ears.

Want is the mother of industry.

Want of care admits despair.—War is death's feast.

War makes thieves—peace hangs them.

Waste makes want.—Waste not, want not.

We are apt to believe what we wish for.

We are more mindful of injuries than benefits.

We easily forget our faults when nobody knows them.

We are usually the best men when in the worst health.

We know not the worth of water till the well is dry.

We are bound to be honest, but not to be rich.

- Weight and measure take away strife.
We carry our neighbor's failings in sight—we throw
our own crimes over our shoulders.
We do nothing but in the presence of two great witnesses—God and our conscience.
We lessen our wants by lessening our desires.
We must not look for a golden life in an iron age.
We seldom find out that we are flattered.
We should play to live, not live to play.
Well begun is half done.—What has been, may be.
What a day may bring, a day may take away.
What can't be cured, must be endured.
What children hear at home, soon flies abroad.
What is done by night, appears by day.
What is one man's meat is another man's poison.
What is every man's business, is no man's business.
What may be done at any time, will be done at no time.
What is a workman without his tools
What reason will not bring about, time often will.
What soberness conceals, drunkenness reveals.
What you do when you are drunk, you must pay for when you are sober.
What your glass tells you, will not be told by counsel.
Whatever is given to the poor is laid up in heaven.
When all men speak, no man hears.
When one grows angry, his reason rides out.
When a man's coat is thread-bare, it is an easy thing to pick a hole in it.
When bread is wanting, oaten cakes are excellent.
When either side grows warm with argument, the wisest man gives over first.
When every man takes care of himself, care is taken of all.
When God wills, all winds bring rain.
When good cheer is lacking, our friends go a packing.
When knaves fall out, honest men come by their own.



A small leak will sink a ship.

Stop the Beginning of Evil.

The dyke keeps out the roaring ocean tide,
A little stream is running through the side,
A little earth the active men into it throw,
And keep the sea from flooding all below.

THE scene depicted is one in Holland. The face of that country lies below the level of the sea, and was formerly one great marsh, until the neighboring inhabitants drained the land by shutting out the ocean and building immense dykes. By this means Holland has become one of the most fertile spots in Europe. Once or twice these dykes have given way, and many thousands of human beings have perished in the waters. In the engraving the sea is seen to have arisen to a fearful height, almost to the level of the dyke.

Indeed, in the instance before us, in one small place it is beginning to trickle over the embankment. It grows deeper and wider, and the danger is growing greater and greater every moment. One shovel full of dirt would, at the beginning, have stopped all danger. The little stream is perhaps discovered by a boy. He gives the alarm. Three or four men hasten to the spot, and by a few minutes work in shoveling dirt save the country around them.

The beginning of evil, like many other things, may appear quite small. Then, if ever, is the time to stop its growth. A neglected cold often terminates in a fatal consumption, whereas had the sufferer used some simple common remedy, health might have been preserved.

So in regard to evil habits. They steal on almost imperceptibly. The drunkard generally begins in a small way. He takes now and then a small glass to keep out the cold or heat, or to be sociable among his friends, and thinks it easy to stop. But soon, before he is aware perhaps, his habits are confirmed—remonstrance is in vain, he will drink, though he knows by it he will die.

In the training of children, it is of the highest importance to stop the beginning of evil. Nothing is more true, or logical, than the following lines of Dr. Watts, for children :

“ Hard names, at first, which children use,
Are deemed but noisy breath,
May grow to clubs, or naked swords,
To murder, and to death.”

It may, perhaps, seem quite a trifling affair for a boy, instead of obeying his parents, play the truant instead of going to school. But unless the habit of disobedience is stopped at the beginning of the evil, he will grow up to disobey the laws of the land. If he is suffered to take small things from his companions, or others, he will, when he grows older, break into a store, rob, and in some instances, commit murder, to obtain the property of others, and thus end his days in a prison, or on the gallows.

When men speak ill of thee, live so as nobody will believe them,

When the cat is away, the mice will play.

When the fox preaches beware of your geese.

When the husband is fire, and the wife tow, the devil easily sets them in a flame.

When the night's the darkest, the dawn is nearest.

When the pot boils over, it cooleth itself.

When the shepherd is angry with his sheep, he sends them a blind guide.

When the horse is stolen, you shut the door.

When you have bought one fine thing, you must buy ten more to correspond with it.

When you obey your superior, you instruct your inferior.

Where ignorance is bliss, 'tis folly to be wise.

Where something is found, there look again.

Where the bee sucks honey, the spider sucks poison.

Where there is whispering, there is lying.

Where there's smoke, there's fire.

Where vice is, vengeance follows.

Who depends upon another man's table, often dines late.

Who hunts two hares, leaves one, and loses another.

Who gives away his goods before he is dead, take a beetle and knock him on the head.

Who hath glass windows, must take heed how he throws stones.

Who knows nothing, doubts nothing.

Who shall hang the bell about the cat's neck ? said the mice.

Who spends before he thrives, will beg before he thinks.

Who spits against heaven, it falls in his face.

Who swims in sin, shall sink in sorrow.

Who teaches often, learns himself.

Who will not keep a penny, shall never have many.

Wickedness, with beauty, is the devil's hook baited.

Wine hath drowned more men than the sea.

Wine is a turncoat—first a friend, then an enemy.

Wisdom don't always speak in Greek and Latin.

Wisdom is neither inheritance nor legacy.

Wise men care not for that they cannot have.

Wise men change their minds, fools never.

Wise men learn by other men's mistakes, fools by their own.

Wit may be bought too dear.

Words may pass, but blows fall heavy.

Words show the wit of a man, but actions show his meaning.

Worth begets in base minds envy, but in brave souls emulation.

Would you know the value of money, go and borrow some.

Wranglers never want words, though they may matter.

Write down the advice of him who loves you, though you like it not at present.

Yielding is sometimes the best way of succeeding.

You bring a bit of wire and take away a bar.

You came for wool, but shall return shorn yourself.

You cannot catch old birds with chaff.

**Nature will out.**

A fine old hen some ducks and chickens hatch'd,
And with a mother's care their safety watch'd ;
But soon the ducklings cause her much affright,
They find a stream, and swim off out of sight.

WE see here a hen who has hatched out a brood of about an equal number of ducklings and chickens. Every thing appeared to go on in a harmonious manner, till one day the hen approached a stream of water. As soon as this was discovered by the young ducks, they ran and plunged into it, sailed about, and appeared to enjoy themselves in the highest degree. In vain the old hen raises a note of alarm—she flutters about in a state of great agitation ; but all her

calls and efforts to bring them off the water, prove unavailing, for the ducks are in their element. Nature will show itself; they are ducks, and will act like ducks, although hatched by a hen.

We see by this, that nature has made a difference in the animal creation which no training can entirely efface. The peculiar nature of the different tribes will show out, whenever there is a fair opportunity to exhibit itself. To some extent, this is true with regard to the human race. For instance, those who have had a genius for painting, poetry, &c., always show it in their earlier years. The boy who has a genius for painting, will often be found making pictures. The future scholar is discovered by the boy's fondness for books. So of the future mechanic and inventor, something will be discovered in early years.

All these things teach a useful lesson to those who are entrusted with the education of youth. Every one who has a mind at all, has some natural bent, or inclination, and it is only by following out that course which nature intended, that they can expect to arrive at eminence. Parents often err in making their sons lawyers, doctors, &c., while they ought to have been farmers or mechanics. A celebrated commentator has said, "it is a pity to spoil a good mechanic to make a poor preacher."

It is said, in reference to this subject, "habit becomes second nature." This is true, to a great extent. It is said that the slaves in the island of St. Domingo, long after they had become free-

men, would occasionally follow their old habit of stealing, although there was no necessity for it, in order to supply their wants. This is also said to be true with regard to the present race of Greeks, who, by a long continued course of degradation and oppression practiced upon them, have lost much of their ancient spirit, and are distinguished for deception, lying, robbing, &c., vices which the Turks, their masters, would be ashamed.

In the case of the judgment of Solomon, about the living child, "Nature came out," and discovered which of the two women that claimed it, was the real mother. The gentleman in rags, and the rogue in the garb of an honest man, have often been discovered by some spontaneous act. Major Andre, the spy, so celebrated in our Revolutionary history, who was taken in a citizen's dress, was first discovered to be a military man by his method of walking on the floor of the house in which he was confined a prisoner.

You can't eat your cake and have it too.

You can't judge of the horse by the harness.

You dig your grave with your teeth.

You gazed at the moon, but fell into the gutter.

You have daily to do with the devil, and pretend to be frightened at a mouse.

You have found what was never lost.

You have taken a bite out of your own arm.

You hide in a net, and think that nobody sees you.

You may be a wise man, though you cannot make a watch.

You may break a colt, but not an old horse.

You may follow him long ere a shilling drop from him.

You may love your neighbor, and yet not hold his stirrup.
 You must go into the country to hear what news at London.
 You must learn to creep before you go.
 You must plow with such oxen as you have.
 You must take the fat with the lean.
 You must take the will for the deed.
 Your looking-glass will tell you what none of your friends will.
 Youth and white paper take any impression.
 Zeal w.th knowledge is frenzy.
 Zeal without knowledge is the sister of folly.

PROVERBIAL SENTENCES AND PHRASES, SELECTED
 FROM VARIOUS COLLECTIONS AND LANGUAGES.

A.

Antiquity is not always a mark of verity.
 Better go *about* than fall into the ditch.—*Spanish*.
 The *absent* are always at fault.—*French*.
 In vain he craves *advice* that will not follow it.
 When a thing is done, *advice* comes too late.
 Be slow of giving *advice*, ready to do a service.—*Ital*.
 Give *advice* to all; be security for none.
 If you wish good *advice*, consult an old man.—*Port*.
 Though old and wise, yet still *advise*.
 It's an ill *air* where nothing is to be gained.
 Good *ale* is meat, drink, and cloth —*English*.
 No *alchemy* like saving.
Anger dieth quickly with a good man.
 He that is *angry* is seldom at ease.
 For that thou canst do thyself rely not on *another*



A Friend in need, is a Friend indeed.

Not when the Sun of Fortune o'er us shines,
 And flattery's tongue, with honeyed words, beguiles,
 Then friends are plenty, smiles are easy bought,
 And gifts, praise, kindly offers, come unsought,
 And then our friends we prove, the trial hour
 Comes when the Storm comes, with its chilling power.
 The false ones, like the birds of summer, fly
 "At the stern touch of cold Adversity."
 But those who seek us in our hour of need,
 With nought to gain, are truly friends indeed ;
 Not like the priest, still passing in his pride,
 With the cold Levite, on the other side,
 But he, the good Samaritan, whose care
 Shall heal our wounds, our heavy burdens share,
 Who sees, with tearful eyes, the orphan's grief,
 And gives the lonely widow sweet relief,
 Such is the friend indeed, in our distress,
 Would there were more Life's rugged path to bless !

THE old adage, "A friend in need, is a friend indeed," so full of truth and meaning, has become a proverb in almost all nations. The engraving illustrates this, representing the poor Jew who fell among thieves. He was sorely wounded by them, and left half dead. A priest, by chance, passing that way, saw him in his distress, but passed by on the other side. He was also seen by a Levite, but he, like the other, passed by. Both these Jews were too much concerned about their own affairs, to spend any time, or money, in relieving the necessities of others, who probably could render no return for their assistance. Experience daily proves that it is not in the sunny days of our prosperity that true friendship can be tested. When the stormy days of adversity frown upon our pathway, then it is that our summer friends are among the missing.

But a certain Samaritan, as he journeyed, came where the poor man was, "and when he saw him, had compassion on him." He did not stop to inquire whether he was a Jew or Gentile—he did not inquire what crimes he had committed, or whether he could render any compensation, should he be at any expense in relieving his sufferings. It is sufficient for him to know that he is a human being, and, as such, he is a brother in distress. He binds up his wounds, pouring in oil and wine; he sets him on his own beast, takes him to an inn, and is at the expense of having him well attended.

Thus it is, that those who in the day of our adversity and distress, seek us out, and relieve

our necessities, are our true friends ; they pour into our wounded spirits oil and wine of consolation—they reproach us not for our errors or crimes—they become eyes to the blind, and feet to the lame. The genuine philanthropist does not ask the sufferer whether he can make any returns for the assistance he may render him. Even should he prove ungrateful, he will not hesitate to perform a kind act even to an enemy, as he will not lose his reward from that Being who sends his rain on the just, and unjust.

The wholesomest meat is at *another* man's cost.
No one knows the weight of *another's* burden.
When you are an *anvil*, hold you still ;
When you are a hammer, strike your fill.—*Italian*.
The *ape* claspeth her young so long that at last she killeth them.

An *ape* is an ape, a varlet's a varlet,
Though they be clad in silk or scarlet.—*Spanish*.
A broken *apothecary*, a new doctor.
Apothecaries would not give pills in sugar unless they were bitter.

Better ride on an *ass* that carries me, than a horse that throws me.—*Spanish*.

Ask but enough, and you may lower the price as you list.

B.

Be not a *baker* if your head be of butter.—*Spanish*.
The *balance* distinguishes not between gold and lead.
There's no great *banquet* but some fare ill.
One *barber* shaves not so close but another finds work.
On a good *bargain* think twice.—*Italian*.
Barefooted men should not tread on thorns.
Bashfulness is an enemy to poverty.

Better to be *beaten* than to be in bad company.
Beauty is a blossom.—*Beauty* is no inheritance.
 The *beggar* is never out of his way.
 The *beggar* may sing before the thief.
 Better die a *beggar* than live a beggar.
 Such a *beginning* such an end.
 He that makes his *bed* ill lies thereon.
 He who lies long in *bed* his estate feels it.
 Who looks not *before*, finds himself behind.
Bells call others to church, but enter not themselves.
 Be not too hasty to *outbid* another.
 What is *bought* is cheaper than a gift.—*Portuguese*.
 Who hath *bitter* in his mouth spits not all sweet.
 The *blind* man's wife needs no painting.—*Spanish*.
 He is *blind* enough, who sees not through the holes
 of a sieve.—*Spanish*.
 That which *blossoms* in the spring, will bring forth
 fruit in the autumn.
 He that *blows* in the dust, fills his own eyes.
 The *body* is the socket of the soul.
 It is easy to *bowl* down hill.
Brabbling curs never want sore ears.
 The *brain* that sows not corn, plants thistles.
 The ass that *brays* most, eats least.
 Would you have better *bread* than is made of wheat?
Bread with eyes, and cheese without eyes.—*Spanish*.
 As I *brew*, so I must drink. *Some say*, as I brew,
 so I must bake.
 There is no deceit in a *brimmer*.
 Between two *brothers*, two witnesses and a notary.
Building is a sweet impoverishment.
Building, and the marrying of children, are great
 wasters.
 The greatest *burdens* are not the gainfullest.
 To *buy* dear is not bounty.
Buy at a market, but sell at home.—*Spanish*.



Man's Extremity, is God's Opportunity.

The ship is wrecked upon a rocky coast,
And all the sailors but these two are lost ;
As one is sinking in the foaming waves,
A plank comes floating by—his life it saves ;
The other's, on a float, without an oar,
But friendly breezes waft them both on shore.

THE engraving shows two sailors who have been reduced to the last extremity. The ship in which they sailed, struck upon a sunken rock, where it was soon washed into pieces. All the ship's company have perished amid the foaming waters except these two. One of these, who was an expert swimmer, managed to keep himself above water for some time, but after a while he became exhausted. As he was on the point of sinking, a plank floated near him—by a desperate

effort he was enabled to reach it, and was thus buoyed up from destruction.

His companion, who was enabled to continue on a raft made by the seamen as their vessel was breaking up, is endeavoring to reach land by a kind of sail which he has constructed. He is, however, without an oar, or paddle, and should the wind continue from the present point, he would be carried still further from the shore, and, in all probability, would soon perish amid the waste of waters. In this extremity, when all human aid seems to fail them, the wind changes, and a breeze, with the tide, wafts them both forward to the shore.

The truth of the proverb has been fully demonstrated in numberless instances, in all ages and countries. In numerous instances, among individuals, when all human means have been exhausted in vain, in bringing about desirable events, then it was that the Almighty evidently interfered. By some means, perhaps totally unexpected and unknown, the accomplishment of human wishes has been effected.

The proverb also holds true in the history of nations and countries. In the colonial history of the United States, several instances occurred in which they were remarkably preserved. In 1746, a powerful fleet sailed from France to ravage and destroy the English settlements in America. The consternation was great among the colonies when they learned that no fleet had sailed from the mother country in quest of the French. But a kind Providence appeared for

their deliverance. The commander of the fleet, and his successor, both died in a sudden and unexpected manner—the fleet was dispersed by storms, and suffered great damage by shipwrecks. In addition to these disasters, a mortal sickness prevailed, and swept off a large portion of the troops, and the remainder soon after embarked for France.

In the Revolutionary war, the American army, under Washington, when at the point of annihilation, was remarkably preserved. In June, 1776, a British army and fleet, with a force of 24,000 men, arrived in the vicinity of New York. The American army, then on Long Island, being defeated, fell back, and were cooped in Brooklyn, at the point opposite New York city. As the British fleet had command of the waters, they could easily cut off the retreat of the Americans; it seemed as if their destruction was inevitable. On the midnight before they were to be attacked, the wind and tide having been contrary, a south wind sprung up, which greatly facilitated the passage of the Americans across the river in boats, while a heavy fog hung over Long Island and concealed their movements from the enemy till they all had safely crossed to New York.

C.

There is no *cake* but there is the like of the same make.

In a *calm* sea every man is a pilot.

A good *candle-holder* proves a good gamester.

If thou hast not a *capon*, feed on an onion.—*French*.

The *cat* is hungry when a crust contents her.

The liquorish cat gets many a rap.
It's a bad *cause* that none dare speak in.
He that *chastiseth* one, amendeth many.
The *charitable* give out at the door, and God puts in
at the window.

Though the fox runs, the *chicken* hath wings.
The *chicken* is the country's, but the city eats it.
Woe to the house where there is no *chiding*.
The *child* said nothing but what he heard at the fire.
To a *child* all weather is cold.

When *children* stand quiet, they have done some harm.
What *children* hear at home soon flies abroad.

Children are poor men's riches, certain cares, but
uncertain comforts; when they are little, they
make parents fools; when great, mad.

He that has no *children*, knows not what is love.

A light *Christmas* a heavy sheaf.

The *choleric* drinks, the melancholic eats, the phleg-
matic sleeps.

Who never *climbed* never fell.

After *clouds* comes clear weather.

Give a *clown* your finger, and he'll take your whole
hand.

The *cock* crows and the hen goes.

When you ride a young *colt*, see your saddle be
well girt.

The *comforter's* head never aches.—*Italian*.

He *commands* enough that obeys a great man.

It's good to have *company* in trouble.

Keep good men *company*, and you shall be of the
number.

Confession for a fault makes half amends for it.

He that *contemplates*, hath a day without a night.

He may well be contented who needs neither borrow
nor flatter.

Clear *conscience*, a sure card.

He that *converseth* not with men, knoweth nothing.



Necessity is the Mother of Invention.

The sailors' chance of life appears but small,
Between the sea and that high rocky wall,
But, full of hope, they look along the shores,
And find some cordage with some broken oars;
Of broken twigs they find a scanty stock,
Of these a ladder's made to climb the rock.

WE have here a representation of several seamen who have been shipwrecked on a rocky, and even mountainous shore. They are shut in by the sea on one side, and a high precipice on the other. There seems no way of escape, as the tide will soon overflow the narrow strip of land on which they stand. If they only had a

ladder, they might reach the top of the rock. But how to get it, or make one, is the great question. Their necessity is great—they look around and find some broken spars and pieces of rigging, which they fish from the waters. With these materials, and some broken twigs, they make a ladder, which enables them to reach some bushes over which they manage to climb to a place of safety.

Man is an inventive being. The lower animals have little invention, for they do not need it. They go by instinct, as every beaver, and every robin builds her nest in the same way. Their wants are always the same, but those of man are ever changing. The inhabitants of the south construct their houses so as to admit the air and keep off the sun—but those of the north build them for a defense from the piercing cold. The inhabitants of Great Britain are surrounded by the sea, and their necessities lead them to build ships of all kinds.

Gifford, the editor of a celebrated British Review, was, when a boy, apprenticed to a shoemaker; he had, however, a great desire to become a scholar. But he had no paper nor money, so he beat out some scraps of leather, and made them smooth, and on them worked out his mathematical problems with an awl. The history of the progress of the human race is full of instances where their necessities have led them to make valuable discoveries, and inventions, whereby human labor is greatly abridged.

A man in easy circumstances is not so likely

to invent as one who is needy. Most great inventions have been produced by men who are comparatively poor. Their necessities have often driven them to exert their powers to the utmost, in order to relieve themselves of the difficulties in which they were placed. The success which some have met with, has led many others to spend a vast amount of time and labor to discover, or invent something valuable to themselves and others.

The celebrated Dr. Johnson, Goldsmith, and many other authors, were obliged to write for the booksellers, in order to supply their daily wants. This was particularly the case with Dr. Johnson, the "literary giant," so called. Many of his most valuable literary productions would probably never have appeared, had it not been for his straitened circumstances. Necessity drove him to write something that would sell, and the world has been the gainer.

Corn in good years is hay—in ill years straw is corn.
Corn is cleansed with the wind, and the soul with chastening.

He *covers* me with his wings, and bites me with his bill.

A *covetous* man is like a dog in a wheel, that roasteth meat for others.

A dry *cough* is the trumpeter of death.

Keep *counsel* thyself first.

Give neither *counsel* nor salt till you are asked for it.

Counsels in wine seldom prosper.

He that will not be *counselled* cannot be helped.

Courtesy on one side never lasts long.

Courts have no almanacs.

A friend at *court* is better than a penny in the purse.

Craft bringeth nothing home.

To a *crazy* ship all winds are contrary.

Credit lost is like a Venice glass broken.

He that has lost his *credit* is dead to the world.

No man ever lost his *credit*, but he who had it not.

He getteth a great deal of *credit* who payeth but a small debt.

Crooked logs make straight fires.

Crosses are ladders that lead to heaven.

Carriion *crows* bewail the dead sheep, and then eat them.—*Italian*.

Cruelty is a tyrant always attended with fear.

A *cut-purse* is a sure trade, for he hath ready money when his work is done.

D.

You *dance* in a net, and think nobody sees you.

The *danger* past and God forgotten.

No day passeth without some grief.

A bad *day* never had a good night.

Every day has its night, every weal its woe.

Deaf men go away with the injury.

It's a wicked thing to make a *dearth* one's garner.

Death keeps no calendar.

Men fear *death* as children to go into the dark.

Better to go to bed supperless than to get up in debt.

He that gets out of *debt*, grows rich.

Deeds are fruits, words are but leaves.

Desires are nourished by *delays*.

He loseth his thanks who promiseth and *delayeth*.

A man may lose his goods for want of *demanding* them.

First *deserve*, and then desire.

Desert and reward seldom keep company.

Discreet women have neither eyes nor ears.

Sweet *discourse* makes short days and nights.

**Hope for the Best—prepare for the Worst.**

The ship is sunk—he's wrecked at last at sea,
His life to guard in his extremity,
He binds around him his life-preserver,
Which buoys him safely above the water,
So if his float is lost, yet still he'll swim ;
Some ship that's sailing by may take him in.

WE have here a representation of a man who has been shipwrecked at sea. He is the only survivor of a large company—his life has been preserved by adopting the proverb, "to be prepared for the worst." The ship in which he embarked was considered a strong and safe vessel, and had safely passed through many storms and tempests. Our passenger, not knowing what might happen, before he ventured on the ocean provided himself with a life-preserver. It was well that he had this foresight and prudence.

As the ship was sailing forward with a strong breeze, she struck violently on a sudden rock, which made such a large aperture in her hull that she soon filled, notwithstanding all efforts to stop it. As soon as the ship was struck, our passenger, without knowing the full extent of the danger, went to his trunk and bound around him his life-preserver; he then was prepared for any emergency. The ship, by means of pumps, was kept afloat for awhile, but they becoming useless, the ship sunk in the mighty waters. Their boats, by some mismanagement, became useless, and the whole company were left at the mercy of the winds and waves. One by one, they perished, but the passenger with the life-preserver, was buoyed up from sinking. He seized a floating oar, and was enabled to reach a box, or piece of timber. By this means, he was sustained till he was discovered by a passing vessel.

The proverb is but the admonition of common prudence and foresight. It is a lesson taught us by the animal creation. During the golden days of summer and autumn, while the fields are teeming with plenty, giving a harvest to the inferior animals beneath, then it is, we see them laying in a plentiful store of their accustomed food, as if to be prepared for the chilling storms and dearth of winter.

In our youth, when surrounded by kind friends and prosperity, it is, perhaps, well to hope for the best. But it is also well to make provision for a "wet day." Sickness may overtake us, and we may need what may be laid up for our as-

sistance. And should we be spared to old age, amid the vicissitudes of life, we shall see the value of being prepared for the worst.

In accordance with the spirit of the proverb, hospitals are erected for the accommodation of those who fall sick in an unexpected manner. An immense amount of suffering, is thus undoubtedly prevented over the civilized world. A ship, going on a long voyage, will, if properly fitted out, take a medicine chest along. They may hope indeed that all will remain well on board of the vessel, but it is common wisdom and prudence to be prepared for the worst. In accordance with this, laws are made and prisons erected in places where no crimes have as yet been committed.

Diseases are the tax on pleasures.

All her *dishes* are chafing-dishes.

The *devil* is not always at one door.

It's an ill battle where the *devil* carries the colors.

Diversity of humors breedeth tumors.

A man may cause his own *dog* to bite him.

The *dog* who hunts foulest, hits at most faults.

When a *dog* is drowning, every one offers him water.

Dogs wag their tail not so much in love to you as to your bread.

Dogs gnaw bones because they cannot swallow them.

Do what thou ought, let come what may.

A noble house-keeper needs no *doors*.

Do as the friar saith, not as he doth.—*Spanish*.

A great *dorory* is a bed full of brambles.—*Spanish*.

Fine *dressing* is a foul house swept before the windows.

He was hanged that left his *drink* behind.

Who loseth his *due* getteth no thanks.

E.

Go *early* to the fish-market, and late to the shambles.

Wide *ears* and a short tongue.

Think of *ease*, but work on.

That which is *easily* done is soon believed.

He who *eats* his dinner alone, must saddle his horse alone.

Eat to live, but do not live to eat.

You cannot hide an *eel* in a sack.

Good to begin well, better to *end* well.

In the *end* things will mend.

He that *endureth*, is not overcome.

No man knows better what good is, than he that has *endured* evil.

If you would make an *enemy*, lend a man money, and ask it of him again.—*Portuguese*.

For a flying *enemy* make a silver bridge.—*Spanish*.

Envy never enriched any man.

Of *evil* grain no good seed can come.

Bear with *evil*, and expect good.

Evil gotten, evil spent.

That which is *evil* is soon learnt.

Evil that cometh out of thy mouth flieth into thy bosom.

F.

Fair is not fair, but that which pleases.

One may sooner *fall* than rise.

Fall not out with a friend for a trifle.

If I were to *fall* backwards, I should break my nose,
i. e., I am so foiled in every thing I undertake.

A *fat* house-keeper makes lean executors.

A *fat* kitchen, a lean will.

Every one basteth the *fat* hog, while the lean one burneth.

Such a *father* such a son.—*Spanish*.

The *faultry* stands on his guard.



He that lies down with the Dogs, will rise up with the Fleas.

He that lies down with dogs, his limbs to ease,
Sleep as he will, he'll surely rise with fleas ;
So he that would keep both clean and well,
Must not with filthy creatures closely dwell.

THE truth conveyed by this proverb is, that if we make vicious persons our companions, and become intimately associated with them, we shall suffer in some degree in our persons, or character, by the contact. The man seen in the engraving, being somewhat fatigued by the labors of the day, and not being particular about his lodgings, lay down on the straw where his dogs were reposing. As he rises from his broken slumbers, he finds that he is afflicted with fleas in the same manner as his four-footed companions.

The truth of the proverb has been often illustrated. Many young persons, and others, by associating with improper companions, have brought upon themselves many evils which it has been very difficult to get rid of. To say nothing of bodily pains and sufferings contracted, the mind of a person will suffer who has been on terms of intimacy with vicious companions. Thoughts, and images unknown before, which he derived from associating with low and filthy minds, will often, and perhaps unbidden, occupy his mind. These, if he has a right mind, he will endeavor to get rid of. But he will find it a more difficult matter to free his mind from evil and unbidden thoughts, than his body from fleas.

The extreme folly of going into bad company, has been the theme of public teachers in all ages and countries. Although we may not go to the excesses of others, yet still, as a general truth, we become assimilated in spirit with those with whom we associate ourselves, imperceptible it may be to our own minds, but no less true.

Every one's *faults* are not written on their foreheads. Better pass a danger once than be always in *fear*.

Fear not the loss of the bell more than the loss of the steeple.

Reckon right, and *February* hath thirty-one days.

He that hath a *fellow-ruler* hath an over-ruler.

Fiddler's fare ; meat, drink, and money.

Take heed you *find* not that you do not seek.

We'll may he smell of *fire* whose gown burneth.

The *first* dish pleaseth all.

Make not *fish* of one, and flesh of another.

Fish follow the bait.—*Fish* make no broth.

In the deepest water is the best *fishing*.
He that is suffered to do more than is *fitting*, will do more than is lawful.

No man can skin a stone.

One *flower* makes no garland.

No one is a *fool* always ; every one sometimes.

A *fool* demands much ; but he's a greater that gives it.

Fools tie knots, and wise men loose them.

If *fools* went not to market, bad ware would not be sold.—*Spanish*.

One *fool* makes an hundred.—*Spanish*.

If you play with a *fool* at home, he'll play with you in the market.

None but *fools* and fiddlers sing at their meat.

Better a bare *foot* than no foot all.

Forgive any sooner than thyself.—*French*.

The *foremost* dog catcheth the hare.

The persuasion of the *fortunate* sways the doubtful.

When *fortune* smiles, take the advantage.

He that hath no ill *fortune*, is cloyed with good.

He that will deceive the *fox*, must rise betimes.

When the *fox* is asleep, nothing falls into his mouth.

Foxes, when they cannot reach the grapes, say they are not ripe.

The best mirror is an old *friend*.—*Spanish*.

Life without a *friend* is death without a witness.

Make not thy *friend* too cheap to thee, nor thyself to thy friend.

When a *friend* asketh, there is no to-morrow.

A *friend* is not so soon gotten, as lost.

Have but few *friends*, though many acquaintances.

In time of prosperity, *friends* will be plenty ;

In time of adversity, not one among twenty.

A tree is known by its *fruit*, and not by its leaves.

The *further* we go, the further behind.

G.

Who would be a *gentleman*, let him storm a town.

It's not the gay coat makes the *gentleman*.

He *giveth* twice that gives in a trice.

A *gift* long waited for, is sold, and not given.

Giving is dead now-a-days, and restoring very sick.

Who *gives* thee a capon, give him the leg and wing.

To *give* and keep there is need of wit.

A man of *gladness* seldom falls into madness.

What your *glass* tells you will not be told by counsel.

He that hath a head made of *glass*, must not throw stones at another.—*Spanish*.

Who hath *glass-windows* must take heed how he throws stones —*Spanish*.

Do not say *go*, but gae; *i. e.* go thyself.

God deprives him of bread, who likes not his drink.

God healeth, and the physician hath the thanks.

Get thy spindle and thy distaff ready, and *God* will send the flax; *i. e.* Let us do our duty, and refer the rest to *God's* providence.

God cometh with leaden feet, but striketh with iron hands.

When *God* pleases, it rains with every wind.—*Port.*

God comes at last when we think he is farthest off.

God hath often a great share in a little house.—*Fr.*

God, our parents, and our master, can never be requited.—*French*.

No lock will hold against the power of *gold*.

You may speak with your *gold*, and make other tongues dumb.—*Italian*.

Where *gold* speaks, every tongue is silenced.—*Ital.*

When we have *gold* we are in fear, when we have none we are in danger.—*Italian*.

A *good* thing is soon snatched up.

A handful of *good* life, is better than a bushel of learning. *The Spaniards say*: A handful of common sense is worth a bushel of learning.



Scald not your lips in another man's pottage.

Let other people's Quarrels alone.

A man and wife, by liquor strong inspired,
Have come to blows, with hateful anger fired :
A humane passer by, to quell the broil,
Steps in the house—he gets for all his toil
Some several blows—he learns a lesson sore,
In other's quarrels to interfere no more.

THE engraving for this proverb, was for the most part copied from a cut by Bewick, a celebrated engraver, who flourished in England the latter part of the last century. The actors in the scene represented, appear in the costume, or

dress, in fashion nearly a century since. It appears by this, that family broils and difficulties have not been confined to any particular age or country.

The scene is a domestic one. A man and his wife having made too free use of spiritous liquors, have unfitted themselves for the tranquil enjoyments of the fire-side. Under the influence of the maddening draught, they can bear but very little from each other. One angry word begets another; the man and wife become more violent towards each other, and from words they come to blows. Anger transforms men and women into demons. When gentle, loving woman becomes infuriated, it is a sad occurrence for poor humanity. The woman in the picture, is more than a match for those about her.

A humane neighbor, who lived near the angry couple, going by their house, ventured to step inside, in order, if possible, to stop this noisy and disgraceful contention. His attention is perhaps first called to the outrageous conduct of the wife: he ventures to expostulate with her, thinking that she will hear to him sooner than she would to her husband. But he is mistaken. The wife, whose anger has reached the boiling point, will not allow of any interference in her matters. From beating her husband, she turns her attention to the new comer, and lays on him such blows that he will, for a long time, remember to govern himself in accordance with the proverb, "Let other people's quarrels alone."

The officious neighbor has found the saying

of Solomon to be true, "He that passeth by, and meddleth with strife which belongeth not to him, is like one who taketh a dog by the ears." Any interference, in cases of this kind, from others, will generally be ill received. Good intentions on the part of those who interfere in matters of this nature, will not avail much. The man and his wife, in the scene represented, are, to some extent, deranged, and have not the full use of their reasoning powers.

Deranged persons, in many instances, have turned upon, and even sometimes killed their best friends, during some paroxysm in their insanity. So in the case before us, the maddened couple may turn upon, and injure their best friends, should they come into their presence. Common prudence will, therefore, suggest the propriety of following the advice given in the proverb. Wait till the storm has passed over, they then perhaps will hear to reason. Converse alone with those who have committed offences, according to the scriptural direction, and it may be you will reclaim them from folly and sin.

One never loseth by doing *good* turns.

Good and quickly seldom meet.

Goods are theirs who enjoy them.—*Italian*.

Gossips and frogs drink and talk.

The *greatest* strokes make not the best music.

There could be no *great* ones if there were no little.

He that *gropes* in the dark, finds that he would not.

The *groundsel* speaks not save what it heard of the hinges.

He who is a *good* paymaster is lord of another man's purse.—*Italian*.

H.

THE wise *head* doth not all the foolish tongue speaketh.
Happy is he who knows his follies in his youth.
 The *hard* gives no more than he that hath nothing.
 Things *hardly* attained are longer retained.
 He who would have a *hare* for breakfast must hunt
 overnight.

Good *harvests* make men prodigal, bad ones provident.
 He that hath a good *harvest*, may be content with a
 few thistles.

'Tis safe riding in a good *haven*.

The first point of *hawking* is hold fast.

The gentle *hawk* mans herself.

When the *head* aches, all the body is the worse.

One is not so often *healed* as hurt.

Health without money is half a sickness.—*Italian*.

What the *heart* thinketh, the tongue speaketh.

Who spits against *heaven*, it falls in his face.—*Span*.

Hell is full of good meanings and wishes.

Hell is paved with good intentions.

King *Henry* robbed the church and died poor.

The *highway* is never about.

Every man is best known to *himself*.

Dry bread at *home* is better than roast-meat abroad.

He is wise that is *honest*.—*Italian*.

Of all crafts, to be an *honest* man is the master-craft.

A man never surfeits of too much *honesty*.

Lick *honey* with your little finger.

He that licks *honey* from thorns pays too dear for it.

Honey is sweet, but the bee stings.

Honor and ease are seldom bed-fellows.

Hope is a good breakfast, but a bad supper.

He that lives in *hope*, danceth without a minstrel.

The *horse* thinks one thing, and the rider another.

Lend thy *horse* for a long journey, thou mayest have
 him return with his skin.

All things are soon prepared in a well-ordered *house*.

**Safe Bind, Safe Find.**

A rogue is caught—if him you'd safely find,
Fetter each limb, and then securely bind.
Dealing with slippery man that may do wrong,
Fast bind your bargain, make it sure and strong,
So that the wriggling, twisting he may make
Is vain, the contract strong, he cannot shake.

The engraving shows an old offender against the laws who is in chains, having a guard placed in the prison with him. As he is an artful rogue, and has broken out of several prisons in which he has been confined, it is determined to prevent this for the future. His hands and feet, and even his arms and neck, are fettered. One chain confines him to the wall, and another to the floor. To make every thing doubly secure, an armed soldier has a chain attached to the prisoner, which

he holds in his hand. He is truly safe bound, and, in all human probability, will be safely found when called for.

The lesson to be obtained from the proverb is this:—In making bargains, or contracts, with many of our fellow-men, we shall find it for our interest to have every thing plainly stated and made out, and give no one a chance to cheat, or crawl off from an honest engagement, should they feel so disposed. By following these directions, you may reasonably expect to find every thing as agreed on, and as you have safely bound your neighbor to a righteous contract, you will know where to find him.

It, undoubtedly, often happens that even persons who mean to act honestly, get into difficulties with each other, by not attending to the advice given in the proverb. A bargain may be fairly made between two honest persons, and they may have such confidence in each other, that they are willing to trust to each others memory. Time passes, and with it the recollection of some of the items of the agreement. One insists that such an item was included, the other has no recollection of it. One charges the other with the design of cheating him. They begin to call each other hard names. Their friendship is broken up, and they who met as friends to each other, now part as enemies.

This unhappy state of feeling would 'have been avoided, had the bargain, so honestly made, been properly attested, or "bound in black and white," i. e., written out with black ink on white

paper. If this is done, you may expect to find the bargain as you left it. Both parties will be satisfied, and much ill feeling and controversy will doubtless be avoided.

The foot on the cradle, and hand on the distaff, is the sign of a good *housewife*.—*Spanish*.

A *hungry* man is an angry man.

Be a good *husband* and you will get a penny to spend, a penny to lend, and a penny for a friend.

I.

Idleness turns the edge of wit.

Idleness is the key of beggary.

Better be *ill* spoken of by one before all, than by all before one.

An *ill* stake standeth longest.

There were no *ill* language were it not ill taken.

The best remedy against an *ill* man, is much ground between both.

Industry is fortune's right hand, and frugality her left.

He goes not out of his way that goes to a good *inn*.

We must not look for a golden life in an *iron* age.

An *itch* is worse than a smart.

Itch and ease can no man please.

J.

Jest not with the eye, nor religion.—*Spanish*.

The truest *jests* sound worst in guilty ears.

K.

WHERESOEVER you see your *kindred*, make much of your friends.

A *knotty* piece of timber must have smooth wedges.

He that eats the *king's* goose shall be choked with the feathers.

Many *kiss* the hands they wish to see cut off.
 He giveth one *knock* on the hoop, and another on
 the barrel.—*Italian.* i. e. He speaks now to
 the purpose, now on matters wholly extraneous.

L.

He that *labors*, and thrives, spins gold.—*Spanish.*
 The *lame* goeth as far as the staggerer.
 The *last* suitor wins the maid.
 In a thousand pounds of *law*, there's not an ounce of
 love.
 The *law* is not the same at morning and night.
 The worst of *law* is, that one suit breeds twenty.
 A good *lawyer*, an evil neighbor.
 He *laughs* ill that laughs himself to death.
 He would not *lend* his knife to the devil to stab him-
 self.—*Italian.*—i. e. So excessive is his avarice.
 Let your *letter* stay for the post, not the post for the
 letter.—*Italian.*—i. e. Be always before-hand
 with your business.
 A bean in *liberty* is better than a comfit in prison.
 Every *light* is not the sun.—*Like* author like book.
Like to like, and Nan for Nicholas.
 The *lion's* skin is never cheap.
 A *little* body doth often harbor a great soul.
 The *little* cannot be great unless he devour many.
Little sticks kindle the fire, but great ones put it out.
Little dogs start the hare, but great ones catch it.
 That *little* which is good fills the trencher.
 He can give *little* to his servant who licks his own
 trencher.—*Italian.*
 He *liveth* long that liveth well.
Life is half spent before we know what it is.
 He that *liveth* wickedly can hardly die honestly.
 He that *lives* not well one year, sorrows for it seven.
 It's not how long, but how well, we *live*.
 Who *lives* will see afar off.—*Spanish.*

**Haste makes Waste.**

**Haste makes waste—how true ! how much the cost,
The pitcher's broken, and the milk is lost ;
With basket full, see how the man is toiling,
Quite hard he runs ! the fruit is falling :
Look in the distance, and see the slaughter,
Made by running steam-boats o'er the water.**

WE have above a representation of various evils brought about by making too much haste. The servant girl has been sent to procure some milk. Being in too much of a hurry to return, her foot is tripped with some slight obstruction. She falls, the pitcher is broken, and all the milk is spilled. Near her, is seen a man, having a basket of fruit on his back, who is running to be in season for a market. By this means some of it falls out of the basket, and much of it is so

bruised that it is rendered unfit for sale. In the distance is seen two steam-boats who are racing with each other, one of which has burst its boiler, sending death and destruction all around.

The farmer, or artizan, who is in such a great hurry to accomplish his work, that he cannot stop to do it well, is guilty of wasting his time and labor. In all ordinary cases, more is lost than gained by doing things in a hurry. "What is worth doing at all, is worth well doing." There are some farmers who have such an ambition to cultivate large tracts of land, that they cannot spend the time to do it well. The consequence is, that they work harder, and obtain less for their labor, than they would if they cultivated a less tract, but prepared it well for a coming crop.

Those who make haste to be rich, "fall into temptation and a snare." They will work like a galley slave, for that which satisfieth not. They will find that they have wasted their time and energies for that which is but of little worth. If riches increase, they increase who eat them. The cares, anxieties, and perplexities into which those fall who are determined to get rich by all means, may be considered as a moral waste of the energies of the human mind.

Many persons of the present age, engaged on the subject of the education of the young, are in too great haste. See that bright looking boy whom his parents doat on so much. He has been to school ever since he was old enough to talk. He has been unnaturally excited to make

efforts beyond his years in the attainment of human knowledge. His mind has been hastened in growth beyond that of his body. His health becomes delicate ; and if he is pushed, or hurried on, at this rate, he will die in the morning of life. But the boy is ambitious, and his parents are proud of his attainments. He is hurried on to college ; he studies harder than ever ; his health entirely fails, and, by a premature decay, sinks into an early grave. His haste is indeed a sad waste.

Many persons who, when they are sick, are in too much haste to get about their business. They venture out when they ought to be on their beds, giving time, medicines, and nature to effect a cure. By this imprudence, they become sicker than ever, and they are confined twice as long as they would have been, had they not been in such a hurry.

Some are in too much haste when they attempt to learn a trade, or some art, or science. They seem to act as though it was a loss of time to devote much attention to the rudiments of their business, art, or science—they hurry on to the more advanced branches, without having a proper knowledge of the first. The bad effects of this is manifested in all their future course.

*The life of man is a winter's day, and a winter's way.
He loseth nothing who keeps God for his friend.
He hath not lost all who hath one throw to cast.
London bridge was made for wise men to pass over,
and for fools to pass under.
Love lives in cottages as well as in courts.*

Love rules his kingdom without a sword.
Love being jealous, makes a good eye look askant
Love asks faith, and faith asks firmness.
 They *love* too much that die for love.
 They who *love* most are least valued.
 Where *love* fails, we espy all faults.
 A low hedge is easily leapt over.

M.

Manners often make fortunes.
 When *many* strike on an anvil, they must strike by
 measure.
Many ventures make a full freight.
Many without punishment, none without sin.
Many speak much that cannot speak well.
 The *March* sun causes dust, and the wind blows it
 about.
 When the *mare* hath a bald face, the filly will have a
 blaze.
 The *market* is the best garden. In London they say,
 Cheapside is the best garden.
 The *married* man must turn his staff into a stake.
 Before you *marry*, be sure of a house wherein to
 tarry.—*Spanish*.
 He who *marries* for wealth, sells his liberty.
 One eye of the master sees more than four of the
 servants.
 Though the *mastiff* be gentle, bite him not by the lip.
 Use the *means*, and God will give the blessing.
Measure thrice what thou buyest, and cut it but once.
Measure is a merry mean.
 All men row galley way.—*Italian*.—i. e., Every one
 draweth towards himself.
 He is not a *merchant* bare, that hath money's worth,
 or ware.
 It is good to be *merry* at meat.
Mettle is dangerous in a blind horse.



**He that's aground knows where the
Shoal is.**

Experience teaches far more than tongue can tell,
Where the shoe pinches, or where troubles dwell :
When on the shoal the loaded boat is lying,
This man, he knows it well—the oar he's plying ;
He can true warning give to others round,
He knows full well the boat is on the ground.

THE man seen in the engraving is crossing a wide river, or an arm of the sea, with his loaded boat. The bed of the channel, or bay, has numerous and irregular shoals, which are barely covered by water, which is so muddy, or discolored, that they cannot be seen. The boatman, who is rapidly taking his boat forward, is all at once brought to a stand—his boat has struck upon a shoal of sand, and rendered almost

immovable. The man now knows for certainty where the shoal is situated.

The man whose little bark is run aground, or stranded, on some shoal in his course, knows, to his sorrow, how it is situated, and how it was he got on to it. Perhaps he had been warned not to approach this spot, but it might have been he either placed no confidence in the person who gave the warning, or if there had been one, it might have been removed by the current.

Experience, far more than any thing else, will teach some men wisdom. When they get into trouble, they know better than any one can tell them where the shoal is on which they are stranded. They know the difficulties of their situation better than others. Should any boat be approaching the place where they are, they can point out the danger better than others, and give the warning with greater effect.

Mills and wives are never wanting.

The *mill* cannot grind with the water that is past.

The abundance of *money* ruins youth.

The most skillful without *money* is scorned.

He that hath *money* in his purse, cannot want a head for his shoulders.

Ready *money* will away.

Money is that art that hath turned up trump.

Money is welcome, though it come in a dirty rag.

Would you know the value of *money*, go and borrow some.—*Spanish*.

The *morning* sun never lasts a day.

A good *mother* saith not, will you, but gives.

You must not let your *mouse-trap* smell of cheese.

Music helps not the tooth-ache.

ILLUSTRATED PROVERBS.

N.

One *nail* drives out another.—*French*.
A good *name* keeps its lustre in the dark.
The evil wound is cured, but not the evil *name*.
Nature draws more than ten oxen.
Who perisheth in *needless* danger is the devil's martyr.
New meat begets a new appetite.—*French*.
When thy *neighbor's* house is on fire, be careful of
thine own.
He that runs in the *night*, stumbles.
The *nightingale* and cuckoo sing both in one month.
The more *noble*, the more humble.
Nothing down, nothing up.
Nothing have, nothing craves.
By doing *nothing* we learn to do ill.
He that hath *nothing* is not contented.
The *nurse's* tongue is privileged to talk.

O.

The *offender* never pardons.—*Italian*.
The *offspring* of them that are very old, or very
young, lasteth not.
It's ill healing an *old* sore.
He wrongs not an *old* man who steals his supper
from him.
If the *old* dog barks, he gives counsel.—*Italian*.
Old friends and old wine are best.—*French*.
When bees are *old* they yield no honey.
The *old* man's staff is the rapper at death's door.
An *old* knave is no babe.
Where *old* age is evil, youth can learn no good.
He who hath but *one* hog, makes him fat; and he
who hath but one son, makes him a fool.
He who is wanting to *one* friend, loseth a great many.
One shrewd turn deserves another.
One slumber invites another.
One story is good till another's told.

All feet tread not in *one* shoe.

If every one would mend *one*, all would be amended.

One and none is all one.—*Spanish*.

Once in ten years one man hath need of another.

There came nothing *out* of the sack but what was in it.

He who *oweth* is always in the wrong: *i. e.*, He must endure every insult, lest he incur his creditors' displeasure.

It's a rank courtesy, when a man is forced to give thanks for his *own*.

The smoke of a man's *own* house is better than the fire of another's.—*Spanish*.

Where shall the *ox* go but he must labor?

Take heed of an *ox* before, a horse behind, and a monk on all sides.—*Spanish*.

P.

Many can *pack* the cards that cannot play.

Let no woman's *painting* breed thy stomach's fainting.

Painted pictures are dead speakers.

On *painting* and fighting look aloof off.

He that will enter into *Paradise* must have a good key.

Say no ill of the year till it be *past*.

Pardon all men, but never thyself.

Every *path* hath a puddle.

Patch and long sit, build and soon flit.

Patience is a flower that grows not in every one's garden.

He who hath much *pease* may put the more in the pot.

Let every *pedlar* carry his own burden.

There's no companion like the *penny*.—*Spanish*.

He that takes not up a *pin* slights his wife.

He that *pitieth* another remembereth himself.

Play, women, and wine, undo men laughing.

Noble *plants* suit not a stubborn soil.

Fly *pleasure* and it will follow thee.

Never *pleasure* without repentance.



Make Hay while the Sun shines.

In Summer heat, when brightly shines the sun,
To make your hay, the proper time is come :
Spread round the new mown grass, and do it right,
Work while the sky is clear, and sun is bright.

THIS proverb, in its meaning, is somewhat similar to that "Strike while the iron is hot," both implying that there are certain seasons, or times, in which certain things must be done, and if done to any good purpose, must be done at the proper time. The farmer, who wishes to make hay, watches the weather closely. Although clouds may obscure the sun, he may mow down the grass in his meadows to good advantage. But in order to make it into hay, he must have the warm, clear, and bright shining sun. He must, as is represented in the engraving, spread the new

mown grass on the ground, and when one side becomes dry, he turns it over to have the hot sun dry the other—he then rakes it together, and transports it, by large loads, into his barn, or makes it into stacks secured from the weather.

The proverb will apply to many sorts of business besides that of making hay. The sailor must sail his ship when the wind and tide are favorable. If he does not, he loses the trip, or voyage, as “Time and tide will wait for no man.” In prosperous times, when the sun of prosperity as it were shines out bright and clear, when the laborer and artizan find full employment, at good wages, then is the time for them to “make their hay,” or, in other words, lay up their wages in some secure manner, in order to sustain themselves during the reversions of trade and business, so common in all countries.

Those who are dependent on the will of others for certain favors, in order to obtain the object of their wishes, must watch their opportunity to make their hay when the sun shines. It would be most wretched policy to ask a favor of a man who is in a fit of depression, and out of humor with himself, and all mankind. Better wait till the fit is over, when his mind and countenance are unclouded, and the sun in his system shines warm and clear.

The custom of procuring subscriptions for charitable and other objects, at public dinners and entertainments got up for the purpose, is in accordance with the direction given in our proverb, “to make hay while the sun shines.”

When one is at a public feast, and views the abundance of good things about him, his mind is cheered—his stomach is filled—his immediate wants are satisfied, and he feels in good humor with those about him. If he has any generosity about him, it is generally manifested on these occasions.

The *pleasures* of the mighty are the tears of the poor.
If your *plough* be jogging you may have meat for your horses.

Who boils his *pot* with chips, makes his broth smell of smoke.—*Italian*.

Poverty parteth friends [or fellowship.]

True *praise* takes root and spreads.

Neither *praise* nor dispraise thyself, thine actions serve the turn.

He that will not be saved needs no *preacher*

Prettiness dies quickly.

Who draws his sword against his *prince*, must throw away the scabbard.

It's an ill *procession* where the devil holds the candle.

Between *promising* and performing, a man may marry his daughter.—*French*.—*Portuguese*.

He *promises* like a merchant, and pays like a man of war.

He who *promises* runs in debt.—*Spanish*.

To *promise* and give nothing, is comfort to a fool.

He is *proper* that hath proper conditions.

Providence is better than rent.

He hath left his *purse* in his other hose.

A full *purse* makes the mouth to speak.

An empty *purse* fills the face with wrinkles.

Ask thy *purse* what thou shouldst buy.

An empty *purse*, and a new house make a man wise, but too late.

R.

It's possible for a *ram* to kill a butcher.
 The *rath* (early) sower never borrow of the late.
 A man without *reason*, is a beast in season.
 Take heed of enemies *reconciled*, and of meat twice
 boiled.—*Spanish*.
 A good *recorder* sets all in order.
 Remove an old tree, and it will wither to death.
 When all is consumed, *repentance* comes too late.
 He may freely receive courtesies that knows how to
requite them.
Reserve the master-blow : *i. e.* Teach not all thy skill,
 lest the scholar over-reach or insult the master.
 He who *revealeth* his secret, maketh himself a slave.
Riches are but the baggage of fortune.
 When *riches* increase, the body decreaseth. For
 most men grow old before they grow rich.
Riches are like muck, which are useless in a heap,
 but spread abroad make the earth fruitful.
 It's easy to *rob* an orchard when none keeps it.
 A *rugged* stone grows smooth from hand to hand.
 Better *rule* than be ruled by the rout.
 The *rusty* sword and empty purse plead perform-
 ance of covenants.

S.

It's a bad *sack* will abide no mending.
 When it pleaseth not God, the *saint* can do little.
Salmon and sermon have their season in Lent.
 A *scepter* is one thing, a ladle another.
 You pay more for your *schooling* than your learning
 is worth.
 Who hath a *scold*, hath sorrow to his sops.
 Being on the *sea*, sail ; being on the land, settle.
 They complain wrongfully of the *sea* who twice suffer
 shipwreck.
 Every thing is good in its *season*.



Lazy Folks take the most Pains.

This field of corn has been neglected long,
The weeds are rank, quite high, and rooted strong ;
These lazy men, beneath a broiling sun,
Have scarcely yet their toilsome work begun ;
By " putting off " the time, hard work they make,
Their toil is doubled, and more work they make.

WE have here a representation of two lazy farmers in the field hoeing, or weeding their corn. The hoeing ought to have been done long before, but these men have been so slack in doing their business that the weeds have grown up thick and high. The labor of hoeing them down, has been more than doubled.

The very appearance of the men is against them—too many patches appear on their clothes, for persons in a prosperous state—the fence which

encloses the field in which they are working, has too much patchwork about it for substantial farmers. It looks as though unruly cattle might break it down and enter into the corn-field.

These men are evidently laboring under many disadvantages. Instead of getting up early in the morning, and working in the cool of the day, they dozed in their beds till quite late. After awhile they go into the corn-field, and begin their hoeing. The sun is so far up in the heavens, that it is quite hot and overpowering. It is hard hoeing where there is so many weeds. They sweat profusely. One of them is almost ready to give up working—he is wiping the sweat off his face with his shirt sleeve.

In some sections of the country, some of the inhabitants have so little energy and enterprise that they will not construct proper roads and bridges, and they have to work hard and long to get their produce to market. On account of the badness of the roads, the labor of man and beast is doubled. There are some individual cases which remind the observer of the sloth, the animal which hangs on its tree and nibbles off all the bark within its reach, and never stirs unless driven by hunger.

The person who is too indolent, or lazy, to keep things in proper order about him, always takes more pains than he who has a regular and systematic method of doing his business. We see this in the every day transactions of life. The farmer, or mechanic, who is negligent in putting up tools and implements of labor in their

proper places, when not in use, will find that they have increased their labor and pains. Had they put up their tools in their proper places, they would save many steps, and a great amount of time and trouble in looking them up.

" 'Tis the voice of a sluggard : I heard him complain,
You have wak'd me too soon, I must slumber again,
As the door on its hinges, so he on his bed
Turns his side and his shoulders, and his heavy head.

A little more sleep, a little more slumber,
Thus he wastes half his days, and his hours without
number ;
And when he gets up, he sits folding his hands,
Or walks about sauntering, or trifling he stands.

I passed by his garden, and saw the wild briar,
The thorn and the thistle, grows broader, and higher ;
The clothes that hang on him are turning to rags,
And his money still wastes, till he starves or he begs."

Procrastination, which is nearly allied to laziness, has been called *the thief of time*. It is the occasion of much extra toil and much poverty. An old Saxon adage reads thus : *Never put off till to-morrow, what can be done to-day*. The Spaniards, it is said, have one that reads as follows : *Never do to-day what can be done to-morrow*. The present condition of the two nations is a striking commentary on the text—the natural result of the policy of each proverb.

Would you know *secrets*, search for them in grief or pleasure.
He who *seeketh* trouble never misseth it.

A man must *sell* his ware at the rates of the market.
He who *serves* well need not be afraid to ask his wages.
The groat is ill saved that *shames* the master.
It's a foolish *sheep* that makes the wolf his confessor.
Ships fear fire more than water.

A great *ship* asks deep waters.
Judge not of a *ship* as she lieth on the stocks.
The chamber of *sickness* is the chapel of devotion.
Silence seldom doth harm.

Silence is the best ornament of a woman.
Silks and satins put out the fire in the kitchen.
He that *sings* on Friday shall weep on Sunday.
The *singing-man* keeps his shop in his throat.
Sit in your place, and none can make you rise.
Slander leaves a score behind it.

He who desires to *sleep* soundly, let him buy the bed
of a bankrupt.—*Spanish*.

Sloth turneth the edge of wit.

Better the last *smile* than the first laughter.

A *smiling* boy seldom makes a good servant.

The *smith* and his penny are both black.

Whether you boil *snow* or pound it, you will have but
water from it.

Sorrow is good for nothing but sin.

When *sorrow* is asleep, wake it not.

Soldiers in peace are like chimnies in summer.

Who *sows* his corn in the field trusts in God.

He that *speaks* me fair and loves me not,

I'll speak him fair and trust him not.

He that *speaks* doth sow, he that holds his *peace*
doth reap.—*Italian*.

Speech is the picture of the mind.

Spend and be free, but make no waste.

The Jews *spend* at Easter, the Moors at marriages,
and the Christians in suits of law.—*Italian*.

He who more than he's worth doth *spend*,

Makes a rope his life to end.



Two Heads are better than One.

Across the fields two travelers journey slow,
One looks around to find the distant foe ;
The other watches near with caution meet,
And finds a serpent hissing at their feet.

THESE two men are traveling in a distant land, and are exposed to a variety of dangers. They therefore resolve to keep a strict watch as they pass along. One, whose sight is keen in discerning distant objects, looks abroad to see if there is any danger ahead, or is approaching from behind. The other is looking well to their pathway to see if there is no lurking beast, or poisonous reptile concealed among the bushes or shrub-

bery. It is well that they thus do. One discovered a lion in the distance, the other a rattlesnake by the way-side, and the danger thus seen is avoided.

The spirit of the proverb is the same as that of the saying of Solomon. "In the multitude of counsellors there is safety." What one does not know or discover, the other does—one man cannot be equal to every thing. Washington, the Father of his country, always consulted with his officers in every emergency, and it is said that some of his most successful and important plans for the defeat of the enemy, were suggested by the officers composing his council. Even Napoleon, the greatest captain of the age, used to call a council before risking a battle, and though he often took his own way after all, he often derived valuable assistance even from inferior minds.

No two minds are precisely alike. Different minds view things in a different light. If a man trusts entirely to his own opinion on many things, without comparing it with that of others, he may be as much at fault as the men were about the golden shield. A shield, one side of which was formed of gold, the other of silver, was set up in a public place. The man who viewed it on the golden side, contended it was all of gold, the other, who viewed it from the opposite side, contended, with equal truth, that it was all silver.

Instances could be mentioned where some of the greatest writers of the age wherein they lived,

were in the habit of submitting their productions to the examination and criticism of minds far inferior to their own. The wise man will learn wisdom from all about him. James Watt, the celebrated inventor of the steam-engine, would sometimes go into a nursery and talk with the children about the wind-mills, and read their little books, in order, as he said, to learn simplicity. Those who are truly wise, embrace the truth in whatever garb it appears—following the direction of the poet :

“ Seize then on truth, where'er 'tis found,
On Christian, or on heathen ground.”

Man cannot be entirely independent. He oftentimes needs the protection and assistance of his fellows. When he is sick, he sends for a doctor ; if the case is dangerous, the doctor sends for his brother physicians to advise with them. In all matters of moment, in human affairs, it is generally found to be the wisest course to adopt the course pointed out in the proverb, “ Two heads are better than one.”

To a good *spender* God is the treasurer.
He who *spends* more than he should,
Shall not have to spend when he would.
Who hath *spice* enough, may season his meat as he pleaseth.

It's a poor *sport* that is not worth the candle.
The best of the *sport* is to do the deed and say nothing.

That which will not be *span*, let it not come between the spindle and the distaff.

They *steal* the hog and give away the feet in *alms*.

[A reflection upon those who are charitable with the wealth of others.]

Steal the goose and give the giblets in *alms*.

Step after *step* the ladder is ascended.

Who hath none to *still* him, may weep out his eyes.

The *stillest* humors are always the worst.

Who remove *stones*, bruise their fingers.

Who hath skirts of *straw*, needs fear the fire.

Stretch your legs according to your coverlet.

It's better to be *stung* by a nettle than pricked by a rose.—*Spanish*.

I *sucked* not this out of my fingers' ends.

Though the *sun* shines, leave not your cloak at home.

In every country the *sun* riseth in the morning.

He deserves not the *sweet* that will not taste the sour.

T.

The *table* robs more than the thief.

Talking pays no toll.

Talk much and err much.

They *talk* of Christmas so long that it comes.

The *taste* of the kitchen is better than the smell.

To him that hath lost his *taste*, sweet is sour.

Who hath aching *teeth* hath ill tenants.

A *thin* meadow is soon mowed.

Think much, speak little, and write less.

The *thorn* comes forth with his point first.

He who scatters *thorns*, let him not go barefoot

The *thought* hath good legs, the quill a good tongue.

A *thousand* pounds and a bottle of hay, is all one thing at dooms-day.

There are more *threatened* than struck.

He that is *thrown* would ever wrestle.

When it *thunders*, the thief becomes honest.

The *tide* will fetch away what the ebb brings.

Time is the rider that breaks youth.



If you quarrel with a Sweep, you'll get blackened.

A chimney sweep hath some offense here given,
The foolish man is to fierce anger driven ;
The urchin black, strikes at his face and eyes,
A dirty fight ensues, fierce passions rise :
Lashes are given—oftener the blows,
At every touch the man still blacker grows :
If you would keep your face and clothes quite neat,
Avoid all quarrels with a chimney sweep.

WE have above a representation of a rather singular street fight between two individuals. A person, rather genteel in his appearance, in passing along the street, received, as he supposed, some small offense from a chimney-sweep. Instead of acting like a wise man, in getting away as soon as he could, from any contact with such

a dirty personage, he was foolish enough to give the sweep a smart cut with a whip which he had in his hand.

This, of course, irritated the chimney-sweeper so much, that he began to act on the defensive, and give blow for blow. The sooty urchin, with some part of his sweeping apparatus, aims a blow at his adversary's face, and leaves a conspicuous mark on his countenance. The contest continues, and by other blows, his white vest and pantaloons become spotted. Our gentleman now becomes very much enraged—he closes in with the sweep, and before the contest is over he is quite effectually blackened. Being much larger and stronger than the boy, he is able to give him a sound thrashing; but look at the cost of victory. His fine clothing is nearly ruined, his face is blackened, and his general appearance is such that he gets out of sight as quick as possible.

Every one puts his fault on the *times*.

A long *tongue* is a sign of a short hand.

Better that the feet slip than the *tongue*.

He that strikes with his *tongue*, must ward with his head.—*French*.

The *tongue's* not steel, yet it cuts.

The *tongue* breaketh bone, though itself have none.

The *tongue* talks at the head's cost.

Let not your *tongue* cut your throat.—*Arab*.

Too much breaks the bag.—*Spanish*.

Too much scratching pains, too much talking p.agues.

Trade is the mother of money.

Trade knows neither friends nor kindred.—*Italian*.

When the *tree* is fallen, every one goeth to it with his hatchet.—*French*.

A *tradesman* who gets not, loseth.

Truth and oil are ever above.—*Spanish*.

Truth hath a good face, but bad clothes.

Follow *truth* too close at the heels, 'twill strike out your teeth.

U.

No cut like *unkindness*.

Unminded, unmoaned.

Under water, famine; under snow, bread.—*Italian*.

That's not good language that all *understand* not.

Who has not *understanding*, let him have legs.—*Ital*.

Where men are well *used*, they'll frequent there.

V.

Valor that parleys, is near yielding.

Valor can do little without discretion.

W.

He that *waits* on another man's trencher, makes many a late dinner.

For *want* of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.

Who preacheth *war* is the devil's chaplain.

War makes thieves, and peace hangs them.—*Fr*.

War, hunting, and law, are as full of trouble as pleasure.

He that makes a good *war*, makes a good peace.

He is wise enough that can keep himself *warm*.

Good *watch* prevents misfortune.

He that hath a head of *wax*, must not walk in the sun.

Where it is *weakest*, there the thread breaketh.

Wealth, like rheum, falls on the weakest parts.

The greatest *wealth* is contentment with a little.

The gown is her's that *wears* it, and the world is his who enjoys it.

Change of *weather* is the discourse of fools.—*Span.*
Expect not fair *weather* in winter on one night's ice.
He that goeth out with often loss,
At last comes home by *weeping* cross.
Weight and measure take away strife.
He that doeth *well* wearieth not himself.
Well to work, and make a fire,
Doth both care and skill require.
Such a *welcome*, such a farewell.
Welcome death, quoth the rat, when the trap fell down.
As *welcome* as flowers in May.
I *wept* when I was born, and every days shows why.
The *worst* wheel of a cart creaks most—i. e., The
least capable of the company engrosses the dis-
course.

A man's best fortune or his worst is a *wife*.
Wife and children are bills of charges.
The cunning *wife* makes her husband her apron.
The *wife* is the key of the house.
He that hath *wife* and children, wants no business.
Where the *will* is ready, the feet are light.
To him that *wills*, ways are not wanting.
With as good a *will* as ever I came from school.
He that doeth what he *will*, oft doth what he ought not.
Will will have wilt, though will woe win.
Nothing is impossible to a *willing* mind.
Willows are weak, yet they bind other wood.—*Ital.*
Pull down your hat on the *wind* side.
A good *winter* brings a good summer.
Wine is the master's, but the goodness is the drawer's.
Wine in the bottle doth not quench the thirst.
Wine is a turncoat ; first a friend, then an enemy.
Wine that cost nothing is digested ere it be drunk.
You cannot know *wine* by the barrel.
You cannot drive a *windmill* with a pair of bellows.
You may be a *wise* man though you cannot make a
watch.



Strike while the Iron is Hot.

The sweating blacksmith here is seen to stand
Beside his forge, with hammer in his hand,
And while the fiery sparks are flying far,
With might and main he strikes the red-hot bar.

THE blacksmith has a piece of iron which he wishes to make into some useful article. For this purpose he puts it in a bed of burning coals, which are kept alive and glowing by a huge pair of bellows. The iron, after awhile, becomes so hot that it is as soft as lead, and is easily hammered into any shape that is desired. The blacksmith now draws it from the fire with his tongs, places it on his anvil, and while it remains hot, strikes with his hammer upon it as fast as he can, as it grows cooler and harder every moment it is

out of the fire. Whatever is done, must be done while the iron is hot, otherwise all his hammering will prove of no avail.

In public affairs, we see the lesson conveyed by the proverb. In public meetings, where some object of great utility is proposed, the orators on the occasion often have a powerful influence on the minds of the audience, their feelings are deeply engaged, "they are warm on the subject." Now is the time to send round a subscription paper, or contribution box. Now is the time to strike while the iron is hot. If it is delayed to next week, or some other time, the public mind becomes cooled, or is taken up with some other object.

In England, when the revolution of 1688 was nigh at hand, by which the present line of monarchs came to the British throne, William of Orange was waiting for a favorable time to obey the English people, and take possession of the throne. Many of the nobility and influential men had pledged him their support. King James had committed the most outrageous acts of tyranny, and the whole nation was in a ferment of excitement. The iron was hot, and could be easily bent in the proper direction. "Now, or never," said William to his secretary. The fleet was ready, William landed in England, and with little difficulty ascended the throne.

The great Napoleon understood the saying of Solomon, "there is a time for every thing." When he had entered into an enemy's country, and defeated them in a great battle, and the in-

habitants were all panic-struck, he marched straight for the capital before they had recovered from their consternation, or had made arrangements for their defense. The wise man, like the blacksmith, will take measures to make the iron hot, before he commences bending it to his purpose—he puts the coal into the forge, he kindles it, and then tugs away at the bellows. When the iron is hot, he then accomplishes his purposes before the re-action commences.

Wise men care not for that they cannot have.

A *wise* man changes his mind—a fool never.

It is better to sit with a *wise* man in prison, than with a fool in paradise.—*Russian*.

None is so *wise* but the fool overtakes him.

Better to have than to *wish*.

Better it be done than *wish* it had been done.

If you *wish* a thing done, go ; if not, send.

It is *wit* to pick a lock, and steal a horse, but wisdom to let them alone.

You have a little *wit*, and it doth you good sometimes.

He had enough to keep the *wolf* from the door—*i. e.*

To satisfy his hunger.

Wolves lose their teeth but not their memory.

Who hath a *wolf* for his mate, needs a dog for his man.—*Italian*.

Who keeps company with a *wolf*, will learn to howl.

To *woo* is a pleasure in young men, a fault in old.

Green *wood* makes a hot fire.

Wood half burnt is easy kindled.

Better give the *wool* than the sheep.

Many *words* will not fill a bushel.

Words spoken in an evening, the wind carrieth away.—*Ital*. In heat of conviviality, men are apt to utter that which should be little regarded.

Words and feathers are tossed by the wind.
 Good *words* without deeds are rushes and reeds.
 One ill *word* asketh another.
 They must hunger in frost, that will not *work* in heat.
 What is a *workman* without his tools?
 There needs a long time to know the *world's* pulse.
 This *world* is nothing except it tend to another.
 A green *wound* is soon healed.
 A *wound* is not cured by the unbending of the bow.
Italian. To express sorrow when one has injured another, is not sufficient satisfaction.
Wranglers never want words.

Y.

The more thy *years*, the nearer the grave.
Years know more than books.
Youth will have its swing.
Youth and white paper take any impression.
 A *young* man idle, an old man needy.—*Italian.*

Z.

Zeal without knowledge, is the sister of folly.



PROVERBS BELONGING TO HEALTH, DIET,
 AND PHYSIC.

An ague in the spring is physic for a king.
 Agues come on horseback, but go away on foot.
 A bit in the morning is better than nothing all day.
Or, than a thump on the back with a stone.
 You eat and eat, but you do not drink to fill you.
 An apple, an egg, and a nut, you may eat after a slut.
 Children and chickens must be always picking.
 Old young, and old long.



He makes himself Sugar—the Flies eat him up.

See here's a man who is quite generous found,
His sunshine friends are gathered thick around,
From many parts they come, both far and near,
He fully feasts them all with much good cheer;
To all who call, he makes himself their friend,
With feelings kind, he doth his money lend:
They eat him up—when some help he's wishing,
His numerous friends are fond among the missing.

THE scene represented in the engraving, is that inside a man's house who is reputed rich, and who has also acquired a reputation for liberality and generosity. He keeps open doors; and he soon draws around him a large circle of friends and acquaintances. Some of them, who are occasionally "short" with regard to money matters, knowing the kind and accommodating disposition

of their host, know where to apply for a loan "for a few days;" others of them, in their financial difficulties, apply to him to stand security for their debts. Being of a generous and confiding disposition, he consents to accommodate his friends.

As he keeps open doors, he finds that his company and expenses are daily increasing. His friends, to whom he has lent his money, having been "disappointed in their receipts," request some indulgence as to the time of payment. He finds also, that he has large amounts to pay for those of his friends for whom he has stood security for the payment of monies. These things bring him into embarrassed circumstances. He now looks around for some of his numerous friends to render him some assistance. They, however, finding no other personal advantage to be derived from their generous, free-hearted friend, visit him no more. He has made himself sugar so long, that he is eat up. The numerous friends he had in the day of his prosperity, may now be counted among the missing.

In the recent distress among the poor in some of our large cities, the hands of the benevolent were opened wide to relieve the necessities of the suffering. Soup houses were opened, where the needy could procure food enough to sustain themselves from day to day. But it is now found out that this noble generosity has been abused. The flies are beginning to eat up the sugar. It is found that the idle and shiftless, finding that food can be obtained without labor, flock around

the place where it is distributed, and make no effort to sustain themselves; preferring to be fed by the public bounty.

We ought not, of course, cease from giving to the poor, because some creatures abuse the gifts bestowed upon them. We ought to imitate the Almighty, who is kind to the evil and unthankful. We ought also to act as wise stewards, and so distribute what is entrusted to us, in the way in which it will do the most good. It may, perhaps, be proper on some occasions to make a feast; provided it does not lead to excesses of any kind. But to continue them, as a regular system, will generally be found injurious to all concerned.

In bestowing our generosity on others, let us so moderate our benevolence, that it will in no wise have a tendency to encourage laziness or idleness. It is a divine declaration, that "man shall eat his bread in the sweat of his brow." There is also another declaration, "he that will not work should not eat," and that we should be "diligent in business, perfect in spirit," &c. Therefore, let us, whose duty it is to distribute to others, not make ourselves so much like sugar as will draw the flies about us to eat us up.

They who would be young when they are old, must be old when they are young. If thou wilt be healthful, make thyself old betimes.

When the fern is as high as a spoon,

You may sleep an hour at noon.

When the fern is as high as a ladle,

You may sleep as long as you are able.

When fern begins to look red,

Then milk is good with brown bread.

Every man is either a fool or a physician after thirty years of age.

After dinner sit awhile, after supper walk a mile.

An old physician, a young lawyer. (Because an old physician has experience, a young lawyer has time to attend to your business.)

Butter is gold in the morning, silver at noon, lead at night.

He that would live for aye, must eat sage in May.

After cheese comes nothing.

He that goes to bed thirsty, rises healthy.—*French*.

One hour's sleep before midnight is worth two hours after.

Often and little eating makes a man fat.

Young men's knocks old men feel.

Go to bed with the lamb, and rise with the lark.

Early to bed and early to rise, makes a man healthy, wealthy, and wise.

Wash your hands often, your feet seldom, and your head never.

Eat at pleasure, drink by measure.

Cheese it is a peevish elf, digesting all things but itself.

If you would have a good cheese, and have an old,

You must turn him seven times before he is cold.

The best physicians are, Dr. Diet, Dr. Quiet, and Dr. Merryman.

Drink in the morning sparing,

Then all the day be sparing.

Eat a bit before you drink.

Feed sparingly and defy the physician.

Better be meals many, than one too merry.

You should never touch your eye but with your elbow.

The head and feet kept warm, the rest will take no harm.

Cover your head by day as much as you will, by night as much as you can.



Out of the Frying-Pan into the Fire.

See here a man who doth true courage lack,
He flies apace—a wolf is on his track :
Nearer he comes—the man doth swifter flee ;
The verge he gains ; he leaps into the sea :
Out of one danger into one more great,
The foolish creature finds his certain fate.

WE have here a representation of a man who, being closely pursued by a wolf, is upon the point of casting himself into the sea. It illustrates our proverb, which states the fact that some in getting out of one difficulty plunge themselves into a greater one. If the man seen in the engraving had stood his ground, he might

perhaps have so resisted the wolf, as to have either killed him, or driven him away. But being something of a coward, he became frightened at the ferocious aspect of the wolf, and sought safety in flight. Coming to a precipice, with the wolf at his heels, he casts himself off, and if not killed immediately, will probably perish in the deep waters beneath.

In passing through life, most of us will encounter difficulties, trials and dangers. Many of these we shall undoubtedly be quite anxious to avoid. But it will be wisdom for us to look well to it, and ascertain if we do not, by our endeavors to free ourselves from one danger, plunge into one still greater. The fox in the fable, although somewhat wounded by the thorns and prickles of the bramble, would not leave the place where he had taken shelter. "These briars," said he, "will tear my skin a little, but they will keep off the dogs. Each bitter has its sweet; and these brambles, though they wound my flesh, preserve my life from danger." In this instance he would not jump out of the frying-pan into the fire.

In the common affairs of life, we ought to be careful about getting out of the frying-pan into the fire. He that will get into debt, in order to save himself some little trouble, privation, or economy, will find that he has taken a greater evil for a lesser one. Better to live on bread and water, than to be harassed about debts which cannot be paid.

Some, in removing one evil, will inflict another

much worse. A farmer had a barn which was much infested by rats. Having, in vain, tried several methods to get rid of these vermin, he was determined to try something more effectual, which would exterminate the whole race on his premises, both young and old. He was determined to burn them out. His experiment was successful, but his barn was laid in ashes.

Young flesh and old fish are best.
 Fish spoils water, but flesh mends it.
 Apples, pears, and nuts spoil the voice.
 A quarjan ague kills old men and heals young.
 Old fish, old oil, and an old friend are the best.
 Raw pulleyn, veal, and fish, make churchyards fat.
 Of wine the middle, of oil the top, and of honey
 the bottom, is best.
 The air of a window is as the stroke of a cross-bow.
 If you would be ill, eat a heavy supper, then go to
 sleep.—*Portuguese*.
 After pear, wine, or the priest.
 After melon, wine is a felon.
 Who steals an old man's supper, does him no wrong.
 With respect to the gout, the physician is but a lout.
 'Tis good to walk till the blood appears on the cheek,
 but not the sweat on the brow.—*Spanish*.



PROVERBS CONCERNING HUSBANDRY, WEATHER, AND THE SEASONS OF THE YEAR.

January freezes the pot by the fire.
 If the grass grow in January, it grows the worse
 for it all the year.
 Who in January sows oats, gets gold and groats.

Who sows in May, gets little that way.
If January calends be summerly gay,
'Twill be winterly weather 'till the calends of May.
On Candlemas day throw candle and candlestick away.
When Candlemas is come and gone,
The snow lies on a hot stone.
February fill dike, be it black or be it white ;
But if it be white, it's the better to like.
February doth cut and shear.
All the months in the year, curse a fair February.
February makes a bridge, and March breaks it.
March in January, January in March I fear.
March hack ham, comes in like a lion, goes out like
a lamb.
A bushel of March dust is worth a king's ransom.
March grass never did good.
A windy March and a rainy April make a beautiful
May.
A March wisher is never a good fisher.
March wind and May sun, make clothes white and
maids dun.
So many frosts in March, so many in May.
March many weathers. March birds are best.
April showers bring forth May flowers.
When April blows his horn, 'tis good both for hay
and corn.
April cling good for nothing.
April borrows three days of March, and they are ill.
A cold April the barn will fill.
April fools. (People sent on idle errands.)
An April fool carries away the frog and her brood.
A cold May and a windy, makes a full barn and a
findy.
The merry month of May.
April and May are the keys of the year.
May, come she early or come she late, she'll make
the cow to quake.



None are so Blind as those that will not See.

None so Deaf as those that wont Hear.

A poor man here is asking for relief,
 The full-fed, portly man appears quite deaf;
 He's humbly pleading—see the poor creature;
 The big man before him grows still deafer;
 Alas! how passing strange does this appear,
 None are so deaf as those that will not hear.
 Of those whose vision's dim, where'er they be,
 None are so blind as those who will not see.

THE engraving represents a lame beggar asking charity from a full-fed, portly looking man, who appears to take no notice of him. In fact, his head is turned from him, and he is looking in an opposite direction. He appears to take no notice of the beggar, and acts as if he is actually deaf or blind. He is one of those persons who

do not wish to see or hear any thing from such an object as is now before him, and is, according to the proverb, one of the blindest and deafest persons among the human race.

The proverb applies to those who will not listen to any argument which is against their creed, no matter how absurd that creed may be. They will not hear to any thing which they suppose will not promote their own selfish purposes. The proverb declares the folly of trying to talk with a man who will not hear. The voice of selfishness drowns the most convincing arguments, yea, the voice of the Almighty himself. It is indeed "casting pearls before swine."

It is a remarkable fact that some are very slow in hearing any news, the tendency of which will go to reduce the price of any article which they may have to sell. On the other hand, should there be any turn in trade, which will enhance their prices, they are the first to learn or hear the news.

The proverb, "None so blind as those who will not see," is of the same nature as that respecting deafness. The man represented in the engraving does not see the beggar before him, for he has turned his face the other way, as he does not want to see him.

Robert Hall, the celebrated preacher, was once arguing with a man whose interest it was to be very dull. To all Mr. Hall's arguments, the answer was, "I don't see that, sir." Finally Mr. Hall took a piece of paper out of his pocket, wrote the word "God" on it, and asked the other

if he could see it, "yes," was the reply; Mr. Hall then laid a guinea over it, and asked the man if he could see it now. The meaning of this was quite plain, and the man left.

Bribery will sometimes render a man deaf and blind, and even take away his speech. The celebrated Indian orator, Red Jacket, when describing the grievances of his nation, said that the agent appointed by the government for their protection, was speechless. He said that "the white men who wanted their lands, had filled their agent's mouth so full of money that he could not talk."

Beans blow before May doth go.

A May flood never did good.

Look at your corn in May, and you'll come weeping
away. Look at the same in June, and you'll
come home in another tune.

Shear your sheep in May, and shear them all away.

A swarm of bees in May, is worth a load of hay;

But a swarm in July, is not worth a fly.

Calm weather in June sets corn in tune.

If on the eighth of June it rain,

It foretells a wet harvest, men sain.

If the first of July it be rainy weather,

'Twill rain more or less for four weeks together.

A shower in July, when the corn begins to fill,

Is worth a plow of oxen, and all belongs there till.

No tempest, good July, lest corn come off blue by.

Dry August and warm, doth harvest no harm.

If the twenty-fourth of August be fair and clear,

Then hope for a prosperous autumn that year.

September, blow soft, 'till the fruit's in the loft.

A Michælmass rot comes ne'er in the pot.

Good October, a good blast,
To blow the hog acorn and mast.
November take flail, let ships no more sail.
When the wind's in the east, it's neither good for
man nor beast.
When the wind's in the south, it's in the rain's mouth.
When the wind's in the south,
It blows the bait into the fishes' mouth.
No weather is ill, if the wind be still.
A hot May makes a fat church-yard.
A green winter makes a fat church-yard.
Winter never rots in the sky.—*Italian*.
Neither heat nor cold abides always in the sky.
'Tis pity fair weather should do any harm.
Hail brings frost in the tail.
A snow year, a rich year.—*Italian*.
A winter's thunder is a summer's wonder.
After a famine in the stall, comes a famine in the hall.
The worse for the rider, the better for the bider.
In the old of the moon, a cloudy morning bodes a
fair afternoon.
As the days lengthen, so the cold strengthens.
If there be a rainbow in the eve, it will rain and leave;
But if there be a rainbow in the morrow, it will nei-
ther lend nor borrow.
An evening red and a morning grey, is a sign of a
fair day.
When the clouds are on the hills, they'll come down
by the mills.
This rule in gardening never forget,
To sow dry and set wet.
Sow beans in the mud, and they'll grow like wood.
'Till St. James' day be come and gone,
You may have hops, or you may have none.
The pigeon never knoweth woe,
But when she doth a benting go.
Think no labor slavery, that brings in penny savery.



All is well that Ends well.

The father flogs his disobedient son,
Who cries aloud to feel it must be done ;
And though 'tis painful now, yet in the end,
He'll own his father is his kindest friend.

A father is here represented in the act of punishing his child, who has been guilty of disobedience. The boy cries aloud, and perhaps thinks his father a stern and cruel tyrant. The father, however, knows that he is performing a merciful office upon his son, although it may appear to others harsh and unfeeling treatment. The boy, perhaps, is stubborn and unyielding : the father punishes him more severely, and, perhaps, weeps at the necessity of using such harsh measures with a son whom he loves. In fact he loves his

son's welfare too much, to let him go on without chastising him severely. Better the son should cry now, than that his father should cry in his old age. The father knows that when the son arrives at manhood, he will honor and respect him the more, for giving him chastisement, and for breaking his stubborn will.

A young man traveling in the western states, was one day overtaken by an elderly gentleman. After the usual salutations, they were led to inquire into each other's business. The old gentleman inquired of his young companion, "What business are you engaged in?" to which he answered, "I am in college." "What are you going to do afterwards," says the old gentleman. "I am going to study law," was the answer. "What are you going to do then?" continued the old man. "Oh," laughed the other, "I suppose I shall get to be judge, or something of that sort." "What are you going to do then?" says the old gentleman. "Why then," replied the student, "I expect to retire from public life, and end my days on a farm." "What will you do then?" continued the old man. The youth then looked up to his companion, found he was in earnest, and *then* he could not answer. "Young man," says he, "you have planned well, but you did not plan far enough. Recollect that all is well that ends well."

It is the thought of ending well, that has supported the heroes and martyrs who have suffered for the benefit of mankind. Witness the sufferings, toils, and privations of the true patriot who

suffers in his country's cause ; he is buoyed up by the reflection, that by such sacrifices his country may be preserved from ruin. The "noble company of martyrs," in every age and nation, who have sealed their testimony with their blood, were comforted by the assurance that the cause of truth would be advanced by their sufferings, and that "all was well that ended well."

Look at the first few and feeble settlers who landed on Plymouth rock ; they sought refuge from the persecutions of their native land in a howling wilderness. They had enemies about them : half their number were carried away by sickness soon after landing on the icy shore. Their friends were few, and in a far distant land. Their beginning was inauspicious, but all the world now acknowledges that it ended well.

The man who is determined to lead a virtuous and religious life, may indeed pass through much privation and suffering, but he is all the while looking at the end. He has the divine promise, "Say ye to the righteous it shall be well with him ;" also, that "his end shall be peace," whatever trials he may pass through here. Thus he may feel comfortably assured, that all his afflictions are but "blessings in disguise," for "all is well that ends well."

They must hunger in frost, that will not work in heat.
Much corn lies under the straw that is not seen.

Oysters are not good in a month that hath not an R, in it.

Where there is store of oatmeal, you may put enough in the crock-pot.

Tripe is good if it be well cleaned.
You must look for grass on the top of an oak tree.
If Candlemas-day be fair and bright,
Winter will have another flight;
If on Candlemas-day it be shower and rain,
Winter is gone and will not come again.
Butter is once a year in the cow's horn—i. e. In the
time that she gives no milk.
By Valentine's day, a good goose will lay.
Under the furze is hunger and cold;
Under the broom is silver and gold.
On Candlemas-day, you must have half your straw
and half your hay.
If you would fruit have,
You must bring the leaf to the grave.
Make the vine poor and it will make you rich.
Set trees poor, and they will grow rich; set them
rich, and they will grow poor.
Beans shoot up fast after thunder storms.
When elder is white, brew and bake a peck;
When elder is black, brew and bake a sack.
The first pig, but the last whelp of the litter is best.
Pill a fig for your friend and a peach for your enemy.
A field requireth three things; fair weather, good
seed, and a good husbandman.
The foot of the owner is the best manure for his land.
Take a vine of a good soil, and the daughter of a
good mother.
He who sows his land, trusts in God.
A house built by a man's father, and a vineyard
planted by his grandfather.



He that helps Another, helps Himself.

With crutches broke the cripple cannot go ;
One that is close of sight doth pity show ;
The one that's lame, hath vision strong and clear,
He sees all dangers round, both far and near ;
The one who's vision's dim, is hale and strong,
He carries the other with ease along ;
By doing thus, an action, noble, kind,
Will to himself a greater blessing find.

WE have a scene here which shows the utility of helping each other, as we are passing along the journey of human life. Both of the men depicted here are deficient in their bodily powers, but they are able to render important assistance to each other. One is lame, and the other is partially blind, or so near-sighted that he cannot distinguish objects but at a short distance.

Although these persons are laboring under such disadvantages, they are both traveling on a long journey. The lame man, by using both his crutches, makes out to hobble along in the course of a day, a considerable distance. By a long continued use, his crutches begin to wear, and, at length, they both become broken, so that the poor man can hardly move along. In his distress the near-sighted man comes along, and having compassion on him, takes him up and carries him forward on his shoulders.

This generous act to the lame man, soon meets its reward. The blind man, by rendering assistance to him who is lame, has, in fact, conferred a greater benefit on himself than he has to his companion. The country through which these travelers are passing, is infested by bands of robbers, who locate themselves at certain points, where they can rob or murder with impunity. The situation of these places can be seen at a considerable distance, and the prudent traveler will avoid passing on any road which leads near them. The lame man, though he cannot walk, yet has a clear and keen eye which can discern objects at a great distance. He sees the danger, and directing his companion to a path of safety, both are preserved from injury.

Instances have been known where assistance has been rendered to an impoverished widow and her children, has been more than doubly repaid. In the course of a few years, outward circumstances have changed. The widow's children have become rich and respectable, their former

benefactors have become impoverished, and they have received back the benefactions they formerly gave to others. A widow's son perhaps saves from bankruptcy and ruin, the person who befriended him when a poor friendless boy.

PROVERBS REFERING TO LOVE, WEDLOCK, AND
WOMEN.

Love me little and love me long.

Hot love is soon cold.

Lads' love is a busk of broom, hot awhile, and soon done.

Love will creep where it cannot go.

He that hath love in his breast, hath spurs in his sides.

Love and lordship like no fellowship.

Love comes in at the windows, and goes out at the doors.

Love and a cough cannot be hid.

Whom we love best, to them we say least.

Old pottage is sooner heated than new made.

Wedding and ill-wintering tame both man and beast.

Marry in haste, and repent at leisure.

Motions are not marriages.

Like blood, like good, and like age, make the happiest marriage.

An ill marriage is a spring of ill-fortune.

Many a one for land, takes a fool by the hand. *i. e.*
Marries him.

Who weds ere he be wise, shall die ere he thrive.

He that would the daughter win,

Must with the mother first begin.

A man must ask a wife's leave to thrive.

A good wife makes a good husband.

There is one good wife in the country, and every man thinks he hath her.

The wife that expects to have a good name,
Is always at home, as if she were lame;
And the maid that is honest, her chiefest delight
Is still to be doing from morning to night.
He that tells his wife news, is but newly married.
The more women look in their glasses, the less
they look to their houses.
A woman's work is never at an end. *Some add, and*
washing of dishes.
In time comes she whom God sends.
When the good man is from home, the good wife's
table is soon spread.
The good man is the last who knows what is amiss
at home.
Children are certain cares, but uncertain comforts.
A little house well filled, a little land well tilled, and
a little wife well willed.
One year of joy, another of comfort, and all the
rest of content. (A marriage wish.)
In the husband wisdom, in the wife gentleness
My son is my son 'till he hath got him a wife;
But my daughter's my daughter all the days of her
life.
The lone sheep is in danger of the wolf.
A light-heeled mother makes a heavy-heeled daughter

HEBREW PROVERBS.

The ax goes to the wood from whence it borrowed
its helve.
Do not speak of secret matters in a field that is full
of little hills.
That city is in a bad case whose physician hath the
gout.



Experience Teaches.

This foolish, wayward youth, on mischief bent,
Disturbs a hive—this fun, he'll soon repent ;
The bees fly quickly out, they sting him sore,
He wisdom learns, and touches bees no more.
The other boy, at distance safe, more wise,
Sees trouble brewing—from the spot he flies

WE see here a boy, who, in order to have a little sport, was foolish enough to poke a stick among the bees who were coming out of and going into the hive represented in the engraving. He soon, however, was taught by painful experience, that all such pleasure would end in sorrow. The little bees, irritated by the interference of the boy, fly out and sting him severely.

He cries out in anguish, and bitterly repents his having any thing to do with bees. The

other boy, his companion, is more wise. He does not wait to learn wisdom by experience. He endeavored, perhaps, to stop his companion from the course he was pursuing. It might have been he believed that such small insects could not do him much harm ; he, therefore, continued to thrust his stick into the hive. The wise boy, when he saw the bees begin to fly towards them, sought his safety in immediate flight.

"Experience," says a celebrated writer, "keeps a dear school, but fools will learn in no other, and scarce in that ; for it is true, we may give advice, but we cannot give conduct. However, they that will not be counselled, cannot be helped, and if we will not hear reason, she will surely rap your nuckles."

It is by experience that a people know the miseries of war, when it is brought to their doors. The pomp and circumstances of war, its flashing, glories, &c., all

"Lead to bewilder and dazzle to blind."

The shocking and bloody spectacle exhibited on the field of battle, the groans and agonies of the wounded and the dying, will teach us more than any thing else, the horrors of war, and lead us earnestly to desire the time to arrive when the nations shall learn its arts no more.

We not only learn to avoid many evils by experience, but by it we learn that which is good. Experience, in fact, is sometimes called the mother of science. No man was ever so skilled in the conduct of life, as not to receive new information from her teachings.

Do not dwell in a city whose governor is a physician.
A myrtle standing among nettles, does, notwithstanding, retain the name of a myrtle.

Where there is a *man*, there do not thou show thyself a man.

At the door of the fold, *words* ; within the fold, *account*.

He is pleased with gourds—his wife with cucumbers.
It is not as thy mother says, but as thy neighbors say
We may not expect a good whelp from an ill dog.

The camel going to seek horns, lost his ears.

Many old camels carry the skins of the young ones to the market.

The great cab and the little cab go down to the grave.
As is the garden, such is the gardener.

He that hires one garden, (which he is able to look after,) eats birds ; he that hires more than one will be eaten by the birds.

If I had not lifted up the stone, you had not found the jewel.

Go down the ladder when thou marriest a wife—go up when thou choosest a friend.

Rather sell than be poor.

While the dust is on your feet, sell what you have bought.

Cast your staff into the air, and it will fall upon its root, or heavy end.

The wine is the master's, but the goodness of it is the butler's.

They had thought to put others into a sleeve, and they are put in themselves.

The poor man turns his cake, and another comes and takes it away.

An ass is cold even in summer solstice.

If you take away the salt, you may throw the flesh to the dogs.

The servant of a king is a king.

Do not dwell in a city where a horse does not neigh,
nor a dog bark.

Make haste when you are purchasing a field ; but
when you are to marry a wife, be slow.

When the shepherd is angry with his sheep, he sends
them a blind guide.

In the time of affliction, a vow ; in the time of prosper-
ity, an inundation—*i. e.* An increase of wick-
edness.

An old man in a house is a good sign in a house.
Woe be to him whose advocate becomes his accuser.
While the shoe is on thy foot, tread upon the thorns.
Your surety wants a surety.

One bird in the net is better than a hundred flying.
Never cast dirt into that fountain of which thou hast
sometimes drank.

Do not look on the vessel, but that which it contains.
A lie hath no feet.—One sheep follows another.

In my own city my *name*, in a strange city my *clothes*
procure me respect.

Spread the table, and contention will cease.

The day is short, and the work is much.

If a word be worth one shekel, silence is worth two.

If the ox fall, whet your knife.

When the ox falls there are many that will help to
kill him.

We must fall down before a fox in season.

Choose rather to be the tail of lions than the head
of foxes.

When the weasel and the cat make a marriage, it is
a very ill presage.

If the whole world does not enter, yet half of it will.

He that has been bitten by a serpent is afraid of a rope.

The door that is not opened to him that begs our
alms, will be opened to the physician.

Gnaw the bone which has fallen to thy lot.

Be not ungrateful to your old friend.



Be sure your Right, then go Ahead.

If in the path of life, safe and correct you'd be,
Believe not all you hear, regard not all you see:
One says this way is right, the other says not so,
Come quickly here, this is the only path to go.
Be cautious all, abroad, mind where you tread,
Be not deceived, be sure you're right, then go ahead

THE proverb here introduced is believed to be of American origin, and has come into use in quite modern times. The annexed cut, in illustration, represents a traveler on horseback, at a place where two roads meet. He is a stranger in this part of the country, and does not know which road to take. A guide-board formerly gave the necessary direction, but this is so broken off, that no information can be obtained from it.

The traveler is inquiring of a young lad about the right way, and he appears to be pointing in the opposite direction. The traveler, who is on a journey, or mission, which is of the highest importance to arrive in season, dare not trust to the direction of so young a boy. He perceives a man at a distance, coming towards him, who, doubtless, can give him all the information he desires. This causes him some little delay, but he is determined to be right, before he goes ahead.

In our pathway through life, we ought not to spare any pains to find out our best course. We may have many advisers, some of which may be unsafe to follow. We ought to attend to the advice given by age and experience. When we have obtained all the necessary information, in order to get on the right track, then may we go ahead with rapidity. Whatever mountainous difficulties may be in our pathway, let us never tire ; should enemies assail us, let us never shrink from the path of duty, but press forward at all hazards, remembering that at all times, "the path of duty, is the path of safety."



**Good Books create Knowledge, Virtue,
and Happiness.**

The power of speaking to the eyes and heart,
Is great; and is indeed a wondrous art;
It mighty proves; it scorns the tyrant's power,
And will remain extant till earth's last hour:
An useful book may live from age to age,
And those unborn, may read its printed page.

A BOOK in itself considered, contains a wondrous power. By means of a few simple marks, or characters, on its pages, one who lived a thousand years ago, speaks to us in the present age, the same words he uttered centuries since, on the opposite side of the globe. Although every particle of his mortal frame may have been scattered by the four winds of heaven, ages ago, he still

stands in intellectual vigor before us, speaking with unfaltering voice.

The circulation of books at the present time, is, perhaps, greater than at any former period. By means of colporters, and itinerant vendors of books, vast numbers are circulated, and their influence is great. The man who goes into a new settlement, or any other place, and circulates books of the right character, is a public benefactor. By their teaching and influence, the inmates of many a cottage in the wilderness have been inspired with virtuous and ennobling principles. Many a young man, who has filled important stations with honor to himself and to his country, received the first impetus from some volume which found its way to his father's house.

By the teachings of a good book, and by the examples they exhibit, the young are allured to virtue, and warned of the dangers that beset a path of vice. The youth is stimulated to noble actions. He converses with wise men of every age. He is raised from grovelling and beastly pursuits, and aspires to the true dignity of his nature.

The father who has a due regard to the happiness and respectability of his children, will be quite cautious about the company they keep. Books are companions. If these are immoral, or of a frivolous tendency, he may expect his children will be injured and corrupted. But if they are of the right kind, he may, in all ordinary cases, be assured, that the minds of his

children will be elevated and benefited. Viewed in this light, good books are worth more than their weight in gold.

The value of knowledge, is seen in the present state of the world. Where do we see the most public happiness and virtue? Where do we see human rights respected, and every thing that adorns humanity most prevalent? It is not in those places where avaricious parents starve and belittle the minds of their children, by withholding the means of education, but in those communities where books are common, and intelligence widely diffused.

On the other hand where does vice, squalid misery and poverty most prevail? It is those nations where ignorance of letters is common; where despots can rule over a people too ignorant to know, or to maintain their rights, and where books, or printed sheets are rarely seen.

In the family, also, a great difference is often seen, illustrating the superiority of knowledge over ignorance. The educated family have many sources of enjoyment more than those who are ignorant. They look at the starry heavens, and feel an elevation of mind in contemplating the stupendous works of the Deity; they turn to his works beneath, and see his wisdom and beneficence exhibited. By the aid of the printed page, they hold intimate communion with the noblest of the human race.

The members of an ignorant family may indeed look upward and view the shining stars, but it is with "a brute unconscious gaze." They

look around them, but they know nothing of the wisdom, or laws, which govern the vast creation of God. They have no means or disposition to converse with the wise and good, but prefer low and groveling pursuits, to those which are noble and elevating.

SELECT SENTENCES.

Gather instruction from thy youth up, so shalt thou find wisdom till thine old age.

Knowledge is the treasure of the mind ; discretion the key to it ; and it illustrates all other learning, as the lapidary doth unpolished diamonds.

To hear the discourse of wise men delights us, and their company inspires us with noble and generous contemplations.

Courteous behavior and prudent communication, are the most becoming ornaments to a young man ; with which he may be furnished by timely education, and the virtuous example of his parents and governors.

Jeer not others upon any occasion. If they be foolish, God hath denied them understanding ; if they be vicious, you ought to pity them, not revile them ; if deformed, God framed their bodies, and will you scorn his workmanship ? Are you wiser than your Creator ? If poor, poverty was designed for a motive to charity, not to contempt ; you can not see what riches they have within. Especially despise not your aged parents, if they be come to their second childhood, and be not so wise as formerly ; they are yet your parents, your duty is not diminished.



He dug a pit and fell into it himself.

A wayward youth in mischief takes delight,
A trick to put one in a sorry plight,
He deeply digs a pit ; covers it all o'er,
And he thinks he'll have him in his power ;
But now, while he on this way is strolling,
Into his own trap, see now he's falling.

WE see here a mischievous boy falling into his own trap. In order to have what he supposes will be fine sport, he digs a pit, or hole, covers it over to appear like solid earth, hoping some one will step on to it and fall in. As he knew of several persons who would pass that way, he concealed himself near by, in order to enjoy the sport of seeing them fall into the pit.

Although some of the passers by came within an inch or two of the pit, yet it so happened that

none got into it, so that the young rogue's labor in digging, availed him nothing. It however happened that when pursuing a butterfly near the spot in the hurry of the moment, he forgot the pit he dug for another, and fell into it himself.

There is perhaps nothing with which mankind are better pleased with, in the way of justice, than to have a man fall into a trap which he had laid for another. So in the case of this mischievous boy. Although he might have broken his limbs and made himself a cripple for life, he would not have received the sympathy of others, but instead of it, it would have been a matter of gratification and rejoicing at his getting his just deserts.

The history of Haman, recorded in the book of Esther, is an illustration of the truth conveyed in the proverb. Because Mordecai the Jew would not bow, nor do reverence to Haman, this favorite of the king, out of revenge determined to destroy him, and all his people at once.

Haman erected a gallows fifty cubits high on which to hang Mordecai. Events, however, turned out differently from what he expected; instead of hanging the man he hated, King Ahasuerus ordered him to be hung on the gallows he had prepared for another.

In the case of Daniel at the court of Darius, is seen another illustration of the truth contained in the proverb. Daniel for his wisdom and integrity was preferred before the other princes of the empire. These nobles wishing to get Dan-

iel out of the way, contrived a plan to have him destroyed. Feeling assured that he would worship his God at all hazards, they caused King Darius to make a decree forbidding any one to ask a petition of any man, or god, for thirty days except to himself, on pain of being cast into a den of lions. The end of this is well known. The Most High preserved the life of his faithful servant, while the conspirators against him were thrown into, and destroyed in the same den, or pit, in which they doubtless hoped to see the last of Daniel.

In more modern times, we have seen recorded many instances where those who have laid plans and snares for others, fall into their own trap, or have been punished by the same instruments of torture they designed for others.

When the French troops were in Spain, they took possession of a building of the Inquisition, a tribunal once quite common in that country.

Numerous instruments of torture were found by which they tried those whom they suspected of crime, in order to extort confession. Some were put to death in a most cruel manner. One way to destroy life, was to put the condemned into the arms of a female figure, which was so constructed that when it embraced its victim, it would be cut to pieces by means of small knives. When the soldiers discovered this infernal machine, they became exasperated. They seized the heads of the establishment, put them into the arms of the female figure, and by its horrid embrace they perished in the same manner in which they intended to execute others.

If you desire to be wiser, think not yourself wise enough. He that instructs one that thinks himself wise enough hath a fool to his scholar; he that thinks himself wise enough to instruct himself, hath a fool to his master.

It is a most noble and commendable design of children descended of mean parents, by their industry to become the sons of virtue and excelling parts, which renders them equal (in the opinion of the prudent) to those of honorable descent.

One of eminent learning said, that such as would excel in arts, must excel in industry.

Those are the best instructors that teach in their lives, and prove their words by their actions.

An industrious and virtuous education of children is a better inheritance for them, than a great estate. To what purpose is it, said Crates, to heap up great estates, and have no concern what manner of heirs you leave them to?

Xenophon commended the Persians for the prudent education of children, who would not permit them to effeminate their minds with amorous stories, and idle romances, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.

To become an able man in any profession whatever, three things are necessary, which are nature, study and practice.

Opinion, and the desire of lasting fame, spurs on the ingenuous mind, and makes the greatest difficulties delightful.

There is a time when thou mayest say nothing, and a time when thou mayest say something, but there never will be a time when thou should say all things.

Those evils would break a proud man's heart, that would not break a humble Christian's sleep.

Rise from table with an appetite, and you will not be like to sit down without one.



Climb not too high, lest the fall be greater.

While treading on our course this earthly ball,
We often stumble, and we sometimes fall :
“Get above others.” says human nature,
But if we get too high, the fall is greater.
He that would 'scape great dangers far and nigh,
Will lowly walk, and will not climb too high.

We have here depicted two men, one of whom is contented to walk on a common pathway, the other, wishing to move in a more elevated manner, has clambered up some considerable distance.

He is seen falling from this eminence, and will no doubt get badly bruised before he gets to the bottom. If he had been contented to have passed along with his fellow traveller, even if he had stumbled to the ground, his fall would have been but a slight affair in comparison to one from a rocky and precipitous elevation.

In pursuing our pathway in the world, we find an elevated situation more dangerous and uncomfortable than one which is lower. We shall be more liable to stumble and fall on account of there being more obstructions and difficulties to surmount and overcome. When we affect superior airs and importance, we raise a spirit of opposition, the results of which, it is difficult to foresee. By such a course, we create many enemies, who will rejoice in our downfall. But if we have a proper spirit of humility, we shall remain, as it were, one of the people, and as such have their sympathy and support.

If peace of mind is our object, it will be wise in us not to climb, nor to make much of an effort to get into the upper ranks of fashionable life. The sum of our happiness will probably be much greater if placed in circumstances described by the poet of those who

“Far from the madding crowd’s ignoble strife,
Along the cool sequestered vale of life,
They keep the noiseless tenor of their way.”

Many instances are on record, both in ancient and modern times, where persons elevated to the highest pinnacles of human greatness, have been suddenly thrown down from the dazzling heights to which they had attained. The higher they were elevated, the greater, and more mortifying was their fall.

Perhaps there are no classes of men which are placed in more slippery positions, than those holding political stations. No matter what tal-

ents they possess, or what devotion they have given to the public good, no matter what they have done, or suffered, in the service of the public, their enemies will if possible, drag them down. If lies, and calumnies of the basest kind will effect this object, they may feel assured that they will be promulgated. Many politicians of all grades, have proved the truth of the proverb, "He that serves the public, serves a scurvy master."

Instances, in quite recent times, have been known, where men of great and commanding talents have sacrificed the principles of honor and justice, in order to get into some coveted high position above their fellows. Some have enjoyed the thirty pieces of silver for a short period, and then have been thrust headlong into the mire of infamy. Others of this class, have even been cheated out of the paltry sum promised for their treason. The sweet draught has been as it were dashed from their lips. Stung by the ingratitude and neglect of their employers, some have been forced to "go home and die."

In a national point of view, it is best not to climb too high, lest the fall be greater. Where is Babylon, the beauty of the Chaldees excellency? What is the state of Rome, the former mistress of the world? Where are some of the proudest dynasties of more modern times? The greatest captain of the age, being at the head of a powerful empire, wished to climb higher, and give law to the nations. His army, one of the mightiest and proudest the world ever saw, perished amid the snows of Russia, and he himself died a prisoner on a lone rock of the ocean.

Let no condition surprise you, and then you cannot be afflicted in any : A noble spirit must not vary with his fortune, there is no condition so low, but may have hopes ; nor any so high, that is out of the reach of fears.

It is the excellency of a great mind to triumph over all misfortunes and infelicities.

Adversity, overcome, is the highest glory ; and willingly undergone, the greatest virtue ; sufferings are but the trial of gallant spirits.

He that forecasts what may happen, shall never be surprised ; 'tis too late to begin to arm when the enemy is in our quarters.

Good actions once resolved, like fixed stars, should hold one and the same station of firmness, and should not be subject to irregular and retrograde motions.

The virtue of prosperity is temperance ; the virtue of adversity is fortitude ; which in morals is the most heroical virtue.

It is a Spanish maxim, He who loseth wealth, loseth much ; he who loseth a friend, loseth more : but he that loseth his spirits, loseth all.

Anger may repent with you for an hour, but not repose with you for a night. The continuance of anger is hatred ; the continuance of hatred, becomes malice : that anger is not warrantable that has suffered the sun to set on it.

Have not to do with any man in his passion, for men are not like iron, to be wrought upon when they are hot.

He that lets the sun go down upon his wrath, and goes angry to bed, is like to have the devil for his bedfellow.

Hath any wounded you with injuries, meet them with patience ; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.



Slow, but Sure.

See o'er this icy pathway pictured here,
 Three sturdy travelers on foot appear ;
 One of them slips—he breaks his bones—
 “ So much for hurrying,” thus he inward groans :
 The man more wise and careful goes more slow,
 Looks where he steps, and doth more surely go.

WE have here depicted a number of travelers pursuing their journey over an icy pathway. Two of the number urging themselves forward at the top of their speed ; one of them is seen prostrated, having slipped upon the icy road. He has so injured himself that it will be quite difficult for him to make much progress on his journey. He has made more haste than good speed.

The traveler who is seen behind, pursues his journey in a different manner. Instead of being in too much of a hurry to get forward over a slippery path, he looks well to his footsteps as he advances. He may be thought foolish by some, because he is so careful, but in the end it will be found that he has accomplished his journey in the proper time, while his companions are left far behind.

In commencing a long journey, he who goes forward at the top of his speed will soon find himself exhausted. He who is wise, will not exert his powers to the utmost at first, but will so use them that he will grow stronger, instead of weaker, as he goes onward. In surmounting a hill of difficulty, instead of wasting his energies in struggling to pass directly upward, over almost perpendicular heights, he will proceed in oblique courses to the summit of the hill. It may be a slower process; but he will find in the end, that he has saved both time and strength.

In order to obtain many desirable objects, it is necessary that due deliberation and caution should be observed. A well fortified city must be cautiously and slowly approached. By sapping and mining, the prudent general, slowly but surely, advances, till the city is in his possession. It is true that on some occasions there is no time for deliberation, such as stopping a break in a dyke, striking when the iron is hot, &c., but in all ordinary cases, that which is worth doing at all, is worth taking sufficient time to do it well.

Some teachers have erred in urging their pu-

pils forward too fast for their years. They have endeavored to make them men and women before their time. A premature, and of course an unhealthy growth has been effected, and the pupil, in his after years, pays the penalty. His constitution has perhaps been shattered, and it may be that the mind has been enfeebled by over exertion, and so trammelled that it cannot burst the fetters by which it is confined.

In all arts and sciences, in order to attain perfection, it is necessary to understand well its rudiments. To gain this knowledge the motto should be "slow and sure." In acquiring the art of penmanship for instance, if the child spends days on each letter of the alphabet in order to make each one accurately, it will be time well employed. If, in after life, he is compelled to do his writing in a rapid manner, he can do it, but he will always retain enough of the true principles of writing to make it legible.

Those who acquire wealth by their own exertions, generally do it by slow and sure means of prudence, diligence and economy. He who makes haste to be rich, oftentimes falls into temptation and a snare from which it is difficult to extricate himself—many lives have been lost by fast driving, and racing steamboats.

Sudden and violent changes are not apt to prove lasting. In political affairs, a monarchical government changed into one called republican has more than once proved a failure. The minds of the people not being properly prepared by the slow process of education, the inculcation of vir-

tuous and enlightened principles, no sure foundation was found on which to erect a superstructure of a government by the people.

The discretion of a man deferreth his anger, and it is his glory to pass by a transgression.

Argue not with a man whom you know to be of an obstinate humor ; for when he is once contradicted, his mind is barred up against all light and information : arguments though never so well grounded, do but provoke him, and make even him afraid to be convinced of the truth.

Anger may glance into the breast of a wise man, but rests only in the bosom of fools.

By taking revenge, a man is but even with his enemy ; but in passing it over he is superior.

To be able to bear provocation is an argument of great wisdom ; and to forgive it, of a great mind.

Diogenes being asked how one should be revenged of his enemy, answered, by being a virtuous and honest man.

He that accustoms himself to buy superfluities, may ere long be obliged to sell his necessaries.

Ostentation of dignity offends more than ostentation of person. To carry it high is to make a man hated, and it is enough to be envied.

A good layer up, makes a good layer out, and a good sparer makes a good spender.

If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth, as that may be said to possess him.

Other vices choose to be in the dark ; only pride loves always to be seen in the light.

'Tis as disagreeable to a prodigal to keep an account of his expenses, as it is for a sinner to examine his conscience ; the deeper they search, the worse they find themselves.



Much Coin, much Care.

While others are on beds of sweet repose,
 This care-worn, wealthy man, no quiet knows ;
 A wandering cat may sorely him affright,
 While counting o'er his gold at dead of night
 Strange sights, and noises, oftentimes appear ;
 He dreads the midnight robber—thinks him near,
 Riches he has, but quiet rest is rare,
 He's harrassed much, his soul is pressed with care.

A MAN is seen here looking over his stores of coin at midnight to see if all is right. He is quite troubled with the thought that possibly some of his gold coins may lack the standard weight recently established. He has, therefore, been closely employed in weighing his different parcels of money. While thus engaged, he starts up alarmed at the noise made by a cat. Fearing

that it is a robber breaking into his stronghold, he hastily gathers up his treasure to secure it in the best way he can.

“The abundance of the rich man will not let him sleep,” is a truth uttered by high authority. He who has increased in wealth will generally find that his cares have been increased. Perhaps he has invested large sums in new and untried enterprizes. Some of these may prove failures, if so, he will lose a large sum. This renders him uneasy, and instead of lying down in tranquility at night, he is kept awake in thinking over his affairs.

The man who has comparatively but little or nothing, escapes a good deal of trouble which falls to the lot of his rich neighbor. He is not afraid of being waylaid and robbed, or of being murdered when asleep for his money. He cares nothing about the price of stocks, and cares but very little whether this or that enterprize succeeds, he will not certainly lose any sleep on this account.

The man who has much coin or money, and is engaged in extensive business, is often, to some extent, in the power of others. He cannot attend personally, to every thing, and he is therefore obliged to have much of his business performed by others. These, possibly, may prove unfaithful, or if not so, they, however honest, may be incompetent for the business they are entrusted with. All these things cost him much care and anxiety from which his poorer neighbor is free.

It was a wise prayer of Agur, "Give me neither poverty nor riches," i. e., let me not be depressed by poverty, nor elevated or puffed up by riches. Persons in the middle ranks of life, removed from either extreme, are perhaps the most favorably situated for happiness.

Poverty has its trials and temptations. We may be tempted to repine at our lot, grow envious of our neighbor, and feel a sourness toward mankind generally, and we may be even tempted to steal, or use dishonorable means to supply our wants. On the other hand, riches may puff us up Nebuchadnezzar-like, and we may be inclined to say in our hearts, "who is the Lord?"

If, therefore, we would enjoy life, we ought not to be over-anxious to acquire riches. A moderate supply for ourselves and families is sufficient, for

"Man wants but little here below,
Nor wants that little long."

Although we may have at all times food and raiment sufficient for one hundred persons, yet we cannot eat but one meal at a time, sit in but one chair, or wear but one suit of clothes.

Interest speaks all manner of languages, and acts all sorts of parts. Virtues are lost in interest as rivers in the sea.

There is no man so contemptible but who in distress requires pity. It is inhuman to be altogether insensible of another's misery.

Rather suffer wrong than enter into a law-suit; the first loss is generally the least.

Take heed you harbor not that vice called Envy, lest another's happiness be your torment, and God's blessing become your curse. Virtue corrupted with vain glory turns to pride; pride poisoned with malice becomes envy. Join, therefore, humility with your virtue, and pride shall have no footing, nor envy find an entrance.

If we will know how little others enjoy, it will rescue the world from one sin, there would be no such thing as envy upon earth.

Never employ yourself to discern the faults of others, but be careful to mend and prevent your own.

If a jewel be right, no matter who says it is a counterfeit. If my conscience tells me that I am innocent, what do I care who tells the world that I am guilty?

Deride not any man's deformities, but bless God that they are not yours. Men shall answer at God's bar for their vicious habits, but not for their natural imperfections.

A good word is an easy obligation, but not to speak ill, requires only our silence, which costs us nothing.

Discontent is the greatest weakness of a generous soul, for many times it is so intent upon its unhappiness that it forgets its remedies.

He that grieves for the loss of casual comforts, shall never want occasion of sorrow.

Fear not that which cannot be avoided. 'Tis extreme folly to make yourself miserable before your time, or to fear that which it may be will never come, or if it does, may possibly be converted into your felicity. For often it falls out that that which we most feared, when it comes, brings much happiness with it.



Too much of a Good thing, is worse than Nothing.

He's had his fill, when he the banquet leaves ;
He's eat too much—his stomach heaves :
His rich and dainty food, how much he loathes,
The monstrous load now from his stomach flows ;
Nature's relieved—she teaches thus quite plain,
To eat too much of good things, brings much pain.

WE have here a representation of a man who has turned blessings into a curse. He has sharpened his appetite by a dram, and his food has been so richly and temptingly seasoned, that he has eaten to excess. The mixed mass begins to ferment, he is sickened, and he feels a loathing within. The outraged stomach groans, trembles, and struggles under the pressure, till by a mighty effort it throws off the sickening load in the manner shown in the engraving.

Riches, if rightly used, may be rendered a great value to us, but if not so improved, they are worse than nothing. He who obtains riches and by them relieves suffering humanity, clothes the naked and feeds the hungry, this man's riches are a great blessing ; but he who by them is enabled to indulge himself and others in fashionable follies and vices, had much better have remained poor.

"The children of rich parents," says a celebrated divine, "are placed in unfortunate circumstances, but (continues he) who among them believes it." These children, being surrounded by abundance, do not feel under any necessity for industry, or economy, in obtaining the comforts of life. Their wants, it may be, have been all supplied without any exertion of their own. They, perhaps, begin to think they were born to be gentlemen and ladies, and it would be out of place for persons of their station to be seen in what they term "menial occupations."

Those parents who have provided too much for their children, in the course of nature, go the way of all the earth, and their children come into possession of their property. Having no habits of economy, they spend freely what was left them. They add nothing, but their patrimony gradually disappears, till they, or their children, become quite poor.

To have leisure occasionally for the improvement of our minds, and for recreation in the society of our friends, is desirable, but too much of it, is more apt to prove a curse, than a blessing.

In the present state of mankind much leisure among the mass, would bring about a most deplorable state of society. It is true of men and women, as well as of children.

“ The devil finds some mischief still
For idle hands to do.”

Too much labor may also prove a curse. In some parts of the world, human beings are kept so close to work that they become mere drudges. Having no time allotted for the improvement of their minds, they become mere beasts of burden. The worst part of their degradation consists in the brutalization of their minds, so that they hardly have any higher aspirations than the beasts that perish.

Too much care, sometimes is worse than none. Instances have been known where children have been smothered by too careful parents in guarding them from the cold. Others have been rendered invalids for life. They have been carefully excluded from all sudden changes of the weather—they have grown up like hot-bed plants, unable to sustain severities of a vigorous climate.

A man cannot be truly happy here without a well grounded hope of being happy hereafter.

If some are refined like gold in the furnace of affliction, there are many more that, like chaff, are consumed in it. Sorrow, when it is excessive, takes away the fervor from piety, vigor from action, health from the body, light from reason, and repose from the conscience.

Passion and reason are a kind of civil war within us, and as the one or the other hath dominion, we are either good or bad.

Some persons are above our anger, others below it; to contend with our superiors is indiscretion, and with our inferiors an indignity.

Passions are a great deal older than our reason; they come into the world with us, but our reason follows a long time after.

He who commands himself, commands the world too; and the more authority you have over others, the more command you must have over yourself.

'Tis more prudent to pass over trivial offences, than to quarrel for them; by the last you are even with your adversary, but by the first, above him.

Passion is a sort of a fever in the mind, which always leaves us weaker than it found us.

Restrain yourself from being too fiery and flaming in matter of argument. Truth often suffers more from the heat of its defenders than from the arguments of its opposers; and nothing does reason more right than the coolness of those that offer it.

Vex not yourself when ill spoken of. Contumelies not regarded, vanish; but repined at, argue either a puny soul or a guilty conscience. The best answer to a slander is to answer nothing, and so to carry it as though the adversary were rather to be despised than minded.

Zeno, of all virtues, made choice of silence; for thereby he saw others' imperfections and concealed his own.

Passion makes those fools who otherwise are not so, and shows those to be fools who are so.

They that laugh at every thing and they that fret at every thing, are fools alike.

Beauty without virtue is like a painted sepulchre, fair without, but within full of corruption.

**Better Bend than Break.**

The tempest howls, the winds tremendous blow,
Whate'er bends not will surely be laid low :
Ofttimes 'tis vain to stem the current tide,
And when it dashes on, then step aside ;
Or meekly, reed-like, bending to the storm,
The traveler thus will save himself from harm :
The stubborn traveler braves the storm in vain,
Its fury lays him prostrate on the plain.

A tempest rages—two travelers are passing on their journey, one of whom scorns to bend, but walks bolt upright against the storm. He is prostrated by its fury, and his limbs are broken by the fall. His fellow traveler takes a wiser course ; he bends to the winds, and, like the sapling, is preserved from harm.

In our progress through life, we shall find it to our advantage to stoop, or bend, in some circumstances in which we may find ourselves placed, where moral duties and principles are not involved. The celebrated Dr. Franklin, when a young man, was passing out of the study of Dr. Mather, his instructor, the passage way being low, he struck his head against a projecting beam. "*Stoop, stoop,*" said the doctor, "and you will *save yourself many hard knocks* in going through the world."

Most of us have probably come in contact with individuals, to whom any regular opposition would be folly. A man in a paroxysm of rage, can hardly be reasoned with. The bully who dares any one to strike him, wishes nothing so much as to have some one to do it. Better by far to acknowledge the superiority of his fighting powers, and thus apparently bend somewhat to him. He will hear to reason much sooner.

In some cases it is folly to attempt to reason with some persons. Their minds are so blinded by their passions, or prejudices, that it is almost impossible for them to see the truth.

A maniac once, on the top of a church tower, insisted that a person with him should try the experiment of jumping down from the tower to the ground. The maniac, being much the strongest, began to force the other to do it. His companion, feeling his imminent danger, found it necessary to bend somewhat to his insane ideas, hitting upon the following expedient: "O, sir,"

said he to the maniac, "it is nothing to jump down, but let me go down to the ground, and show how easily I can jump up to you in the steeple." The crazed person, apparently struck with the idea, suffered him to go down, and by this means, his life was saved.

During the American Revolution, the Pennsylvanian line of troops, having suffered many privations, and feeling themselves neglected, mutinied in a body. Gen. Wayne, their commander, rode in among them, and drawing his pistols, threatened to shoot the leaders if they proceeded further. Instantly numerous muskets were pointed at him, and he was threatened with instant death unless he retired. He was obliged to bend.

The mutinous army proceeded to Philadelphia and surrounded the house where the American Congress were assembled. Congress, at this crisis, was obliged to bend to the storm which they had no means of resisting. They appointed a committee to meet one from the army. Their complaints were heard, and, as far as could be, redressed.

In the minor transactions of every day life, in order to carry out the apostolic precept of living as far as possible in peace with all men, it is well, to a certain extent, to bend to the humors and caprices of those about us, provided no moral principles are violated. Better give up some petty right which we may have, rather than contend about it. If the common fashion prescribes a close dress, instead of one that is loose, which

is perhaps much better, let us have a regard for the fashion, and not contend, or have a noise made about the cut of a coat, or the fashion of a bonnet. These, and all other small matters like them, we had better bend a little than injure ourselves and others by making any opposition.

He that will take no advice, but be always his own counsellor, is sure to have a fool often for his client.

Vice creepeth upon men under the name of virtue; for covetousness would be called frugality, and prodigality taketh to itself the name of bounty.

When men will not be reasoned out of a vanity, they must be ridiculed out of it.

The pains we take in books or arts which treat of things remote from the use of life, is a busy idleness.

Obscurity in writing is commonly an argument of darkness in the mind, the greatest learning is to be seen in the greatest plainness.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters, but when you once come to the spring, they rise up and meet you.

Useful knowledge can have no enemies except the ignorant. It cherishes youth, delights the aged, ornaments prosperity, and yields comfort in adversity.

True philosophy, says Plato, consists more in fidelity, constancy, justice, sincerity, and in the love of our duty, than in a great capacity.

Literature is a kind of intellectual light, which, like the light of the sun, may sometimes enable us to see what we do not like; but who would wish to escape unpleasing objects by condemning himself to perpetual darkness.



What is Everybody's business is Nobody's business.

The wind has blown the gate quite open wide ;
 To shut it up, no one will step aside :
 " I have no business with another's gate,"
 So thus the selfish man will surely prate :
 An open gate, the cattle soon find out,
 And trample in with hogs who root about ;
 A motley drove now wander o'er the ground,
 And desolation wide, is seen around.

WE see here the bad effects of leaving open the entrances of gardens or fields. The one represented may have been blown open by the wind, it having been left unlatched by the last person who passed through. The gate being opened wide enough for admission, the opportunity is improved, as is seen in the engraving. First comes a hog, after him the geese, and then cattle

of various kinds. The hog is rooting and trampling upon a beautiful bed of flowers, the other creatures follow on, and soon the beautiful garden presents a scene of desolation and ruin.

The proverb is not to be considered in the light of a precept, but merely as a statement of a result following a certain fact. A gate is left open, exposing cultivated fields to the inroads of cattle, &c. It is the duty or business of every one passing by, who sees the exposure of their neighbor's property, to close the gate. There are so many to whom this duty belongs, that it is, in fact, done by nobody.

The reason why nobody performs the business mentioned above, is that no one in particular has been appointed to do it. The responsibility, therefore, sits lightly on individuals. Excuses are easily made. Perhaps the first traveler who sees the open gate, being in somewhat of a hurry, does not like to stop, and leaves it to the next traveler passing by, who, he supposes, will have more leisure to attend to such business.

By means of this neglect, of leaving to others what we should do ourselves, the cattle get into the field, or garden, and the crop is destroyed. If it had been made the particular duty of some one living near, to see that every thing about the farm was kept in order, that the bars, gates, &c., were properly secured, this ruin would have been prevented.

General duties, are for the most part poorly performed, unless individuals feel interested. To attain any great or good object, there must be

an individual responsibility felt. Even in a large army, where men move in masses, each soldier has his particular duty to perform, and is responsible to his superior for every movement he makes. Without this feeling, an army, however large, is but a mere mob, totally unable to stand before an enemy.

At the commencement of the Plymouth colony, in Massachusetts, the Community plan was adopted. They held their lands and cultivated them in common: they also had one common store-house. It, however, was found that some of the colonists, knowing that they would have a maintenance from the public store, whether they labored little or much, neglected to perform their share of labor. When the lands were divided among the different families, and each had to depend upon their own exertions for a support, it was found all persons were much better provided for, than before.

In making appeals for public or beneficent purposes, to render them effectual, individuals, as such, must be appealed to for the performance of their duties. Where a contrary course is pursued, we may expect a failure. Wherever there are public duties to be performed, which is equally binding on all, we shall find, unless some particular persons are appointed to see to it, that what is everybody's business, will in effect prove to be nobody's business.

He who wants good sense is unhappy in having learning, for he has thereby only more ways of exposing himself.

If you can live free from want, and have wherewithal to do good, care for no more; the rest is but vanity.

Wisdom and virtue are two infallible specifics against all the crosses and accidents of human life.

In the height of your prosperity expect adversity, but fear it not; if it come not, you are the more sweetly possessed of the happiness you have, and the more strongly confirmed; if it come, you are the more gently disposed and the more firmly prepared.

It is a necessary, and should be an indispensable rule in life, to contract our desires to our circumstances, and whatever expectations we may have, to live within the compass of what we actually possess.

The foundation of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

No summer but it has a winter. He never reaped comfort in his adversity that sowed it not in his prosperity.

Socrates, passing through the market, cried out, "How much is here I do not need! Nature is content with little, grace with less. Poverty lies in opinion; what is needed is soon provided, and enough is as good as a feast. We are worth what we do not want; our occasions being supplied what would we do with more?"

Good men generally reap more substantial benefit from their afflictions than bad men do from their prosperities.

Proud men never have friends. Neither in prosperity, because they know nobody; nor in adversity because then nobody knows them.



All are not thieves that dogs bark at.

A long lost son seeks his lov'd home once more ;
An heir of wealth, although in clothing poor :
The dogs fly at him ; loud they're barking,
Those in the house are closely heark'ning,
Robbers they say are round, they greatly fear,
But soon a son and brother's voice they hear.

A traveler is here seen making his way to a house seen in the distance. The dogs seeing rather a rusty looking man advancing towards the house in an unusual manner, set up a loud barking. The family are alarmed, fearing perhaps the assault of robbers and assassins. After a while, however, the voice of a long lost son, or brother is recognized ; he is no thief, although the dogs have barked at him, but is a dear relative whom they embrace with joy.

The proverb teaches us not to put down every man as a villain, who has the appearance of one.

Appearances are sometimes deceptive. Many instances have been known of persons having a rough, forbidding, and even savage exterior, have had within, noble and generous hearts, tenderly alive to all the feelings of humanity.

Socrates, the celebrated philosopher of antiquity, had, it is said, a forbidding aspect. His disciples once brought a master of the science of physiognomy to look upon their master, and tell them what sort of a person he was. The physiognomist stated that Socrates was a man of brutish mind, addicted to beastly vices. His scholars laughed, as they knew their master was the reverse of all this. Socrates replied that the principles of the science might be correct, as he was once addicted to vice, but he had overcome his baser nature by his philosophy.

We are too apt to condemn persons, because they belong to certain classes who are despised and detested. Even among savages, individuals have been found who were an honor to human nature. A celebrated missionary among the savages of North America, came in contact with a personage dressed in bear-skins, presenting a most savage and frightful appearance. He was literally an object which all dogs would bark at.

When he came to converse with this Indian priest, (for such he was,) he was found to possess in a remarkable degree the spirit of true religion, a genuine reformer, one who labored for the best good of his countrymen, and wept over their folly and degradation.

Even among slaves, have persons arisen who have shown the most exalted patriotism. Touissant L'Overture, the black general of St. Domingo, had flattering bribes held out to him, if he would submit to the French. The general of the French forces having obtained possession of the two sons of Touissant, threatened to execute them unless he would accede to his terms.

"Hayti shall be a desert," (said Touissant,) "and *I will die childless*, before I will betray the interests of my countrymen."

In the political contests of the day, when men in office, or candidates for it, are brought forward, we must not believe every one a rogue, thief, or something worse, because he is so represented.

Some in order to gain their purposes, will not hesitate to blacken the character of their political opponents by all means in their power, and if possible set every dog barking at them.

Adversity does not take from us our true friends; it only disperses those who pretended to be such.

Never condemn a friend unheard, or without letting him know his accuser or his crime.

Prefer the private approbation of the wise and good, to the public acclamation of the multitude.

Every man is capable of being an enemy, but not a friend; few are in a condition of doing good, but almost all of doing mischief.

Do good to thy friend that he may be more thy friend, and unto thy enemy that he may become thy friend.

He is a happy man that hath a friend at his need, but he is more happy that hath no need of a friend.

Be slow to choose a friend, and slower to change him. Courteous to all, intimate with few. Scorn no man for his meanness, nor humor any for their wealth.

Choose not a friend on a sudden, or make any one your intimate, before you have experienced his integrity.

Never purchase friends by gifts, for if you cease to give, they will cease to love.

Being sometimes asunder heightens friendship. The great cause of the frequent quarrels between relations, is their being so much together.

A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity.

A man may have a thousand intimate acquaintances, and not a friend among them all.

The love of society is natural, but the choice of our company is matter of virtue and prudence.

Approve yourself to wise men by your virtue, and take the vulgar by your civilities.

If you meet with a person subject to infirmities, never deride them in him, but bless God that you have no occasion to grieve for them in yourself.

You may see your own mortality in other men's death, and your own frailty in their sins.

'Tis a fair step towards happiness to delight in the conversation of wise and good men; where that cannot be had, the next point is to keep no company at all.

Open not your breast, like the gates of a city, to all that come; the virtuous only receive as guests.

A wise man hath his eyes open and his mouth shut; and as much desires to inform himself, as to instruct others.

St. Bernard says, the detractor carries the devil in his mouth; so he who hearkeneth to him, may be equally said to carry the devil in his ear.



Goods well bought, are half sold.

At a low price these goods this man hath bought,
 "Pay as you go," so he's been early taught :
 By buying cheap, he thus can sell the same
 At a low price, and thus a profit gain ;
 But he that always buys his goods on trust,
 Pays prices more, and interest large he must,
 But he that buys for cash, is truly told
 Goods well and cheaply bought, are thus half sold.

THE engraving shows a man purchasing goods of a wholesale dealer, for which he is paying down the cash. He has "bought well," *i. e.* at a low price, for he has so managed his affairs that he always has the ready money at command to make his purchases. This fact being generally known, he can buy his goods at a cheaper rate than he who purchases on credit.

This merchant having bought his goods at a cheap price, can afford to sell them at a lower rate than others who manage their affairs in a different manner. As he pays cash himself, he has good reasons for requiring this from his customers. By managing his business in this way, he avoids making bad debts, and thus saves himself from much care and anxiety.

The merchant on the other hand who purchases his goods on a long credit, has, generally, a large price to pay for them, and of course cannot afford to sell as cheap as he who has had a discount made him for prompt payment. His goods being dear, they will probably remain for a long time unsold. Having purchased goods on credit, he will be very apt to sell them in the same manner.

The man who follows the credit system, in the ordinary course of things, has many bad debts left on his hands. This causes him much anxiety and trouble. If he endeavors to collect his debts by process of law, extra expenses will be incurred on both sides. Ill feelings will be engendered, and enemies created. He loses the customers which undoubtedly he would have retained, had he adopted the cash system.

The principle contained in our proverb, may be applied to various kinds of business. It may be stated, that useful goods and articles well made, are half sold. He who has the reputation of doing his work well, can sell the articles he makes much quicker than others, and having quick returns can afford them at a cheaper rate.

An immense amount of trouble would be prevented could the "pay as you go" system be generally adopted. There are indeed rare cases, where an opposite course may be safely taken, but in general the "ready money" plan will be found better for all concerned. By such a course much extravagance would be prevented; more economy practised; and a safer and better business for all would be transacted.

He that is of courteous behavior is beloved of all men; but he that is of clownish manners is esteemed by none.

He that compliments another with hearty wishes to his face, and afterwards degrades his reputation, is a double-tongued hypocrite.

Company, like climates, alters complexions; and ill company, by a kind of contagion, doth insensibly infect us. Soft and tender natures are apt to receive any impression.

Often ask, than decide questions; this is the way to better your knowledge; your ears teach you, not your tongue.

Vicious company is as dangerous as an infectious and contagious distemper; therefore avoid it.

Our conversation should be such that youth may therein find improvement, women modesty, the aged respect, and all men civility.

He whose honest freedom makes it his virtue to speak what he thinks, makes it his necessity to think what is good.

It is a sure method of obliging in conversation, to show a pleasure in giving attention.

If you think twice before you speak once, you will speak twice the better for it.

Vile and debauched expressions are the sure marks of an abject and groveling mind, and the filthy overflowings of a vicious heart.

Discretion of speech is more than eloquence, and to speak agreeably to him with whom we converse, is more than to speak in exact order.

The deepest waters are the most silent; empty vessels make the greatest sound, and tinkling cymbals the worst music.

He that talks all he knows, will talk more than he knows. Great talkers discharge too thick to take always true aim.

Excess of ceremony shows want of breeding. The civility is best which excludes all superfluous formality.

It is the glory of a brave man to be such, that if fidelity was lost in the world, it might be found in his breast.

There is nothing easier than to deceive a good man; he that never lies, easily believes, and he that never deceives, confides much. To be deceived, is not always a sign of weakness, for goodness sometimes is the cause of it. Have a care not to be so good a man that others may take occasion from it of being bad; let the cunning of the serpent go along with the innocency of the dove.

Men of the noblest dispositions think themselves happiest when others share with them in their happiness.

No character is more glorious, none more attractive of universal admiration and respect, than that of helping those who are in no condition of helping themselves.

No object is more pleasing to the eye than the sight of a man whom you have obliged; nor any music so agreeable to the ear as the voice of one that owns you for his benefactor.



Let well enough alone.

A favorite household dog, to shield from harm,
A maiden kind, has knit some stockings warm,
Wishing to keep his dog-ship warm and neat,
She closely draws the stockings on his feet ;
Gowler feels awkward as he walks about,
He needs them not—he's well enough without.

WE see here depicted a young woman performing the very unnecessary act of putting stockings on the feet of a dog. The animal is a favorite of the family, and wishing to protect him from the severity of the season, they provide stockings, which the young woman is drawing on his feet. Gowler by no means likes the contrivance ; he is quite incommoded in his movements, and would feel far better without than with them.

Many human contrivances which are honestly meant for the benefit of the human race, in reality, prove like David's armor, more of an incumbrance than otherwise. Some persons who are well, take medicine to feel better; or to preserve their health. The result of such practice is recorded by an epitaph, said to be inscribed on a monumental stone in a grave yard, "*I was well; I wanted to be better, and here I lie.*"

The bodily frame of man, when uninjured, is a beautiful structure, worthy of its Maker; many, however, have sought to improve it by doing violence to its nature. See the foot of the Chinese lady, the waist of her more enlightened sister, and the head of the Flat-head Indian. Many have brought upon themselves sufferings and irreparable injuries; others have been brought to a premature grave by not going in accordance with the proverb, "Let well enough alone."

Much of the food designed to sustain the life of man, has been rendered unwholesome, by various foreign mixtures. The nutritious grains have been tortured into a substance which has destroyed the lives of innumerable human beings, dethroned reason, and has caused numberless and untold miseries. Intemperance, in its various forms, is often induced by transforming that which is wholesome into something hurtful, by compound mixtures, and not letting that which is well enough, alone.

Many individuals and families in respectable circumstances and rank in life, have brought much misery upon themselves, in aspiring to be

somewhat greater, than what they were designed by Providence. By aping those ranked above them, by copying fashionable follies, expenses have been incurred, various shifts have been made to keep up appearances, and many mortifications have been endured which they would have never known, if they had been content to have left well enough alone.

Many persons who have been well enough off in their outward circumstances, have, for the sake of obtaining Californian and Australian gold, subjected themselves to much suffering and many privations. Perilous voyages have been made, vast deserts have been crossed, hunger, cold, and privations have been endured : many have ruined their constitutions, others have lost their lives ; all for the sake of gaining an imaginary good.

In the political world, many changes have been effected, some of which have been for the worse. Laws have been repealed, and others made which have proved no better. Statutes have been so amended as to become worse than none. In short, before we meddle with established usages, let us be fully satisfied whether they be capable of improvement, and if so, let us also be satisfied that what we have to offer will do any better.

It is not in the power of a good man to refuse making another happy, where he has both ability and opportunity.

Mark Antony, when depressed and at an ebb of fortune, cried out that he had lost all except what he had given away.

If incivility proceeds from pride, it deserves to be hated; if from brutishness, it is only contemptible.

If you would borrow any thing a second time, use it well the first, and return it speedily.

Never communicate that which may prejudice your concerns when discovered, and not benefit your friend when he knows it.

Never forget the kindness which others do for you; never upbraid others with the courtesies which you do for them.

Let no one be weary of rendering good offices, for by obliging others we are really kind to ourselves.

No man ever was a loser by good works; for, though he may not be immediately rewarded, yet, in process of time, some happy emergency or other occurs, to convince him that virtuous men are the darlings of providence.

He who receives a good turn should never forget it; he who does one should never remember it.

Greatness may procure a man a tomb, but goodness alone can deserve an epitaph.

He only is a great man who can neglect the applause of the multitude, and enjoy himself independent of its favor.

The nearest way to honor, is for a man to live that he may be found to be that in truth he would be thought to be.

The folly of one man is the fortune of another, and no man prospers so suddenly as by the errors of others.

Say little of persons that you can neither commend without envy, nor dispraise without danger.

Flatterers only lift a man up, as it is said the eagle does the tortoise, to get something by his fall.

It is more difficult to repair a credit that is once shaken, than to keep that in a flourishing greenness which was never blasted.



It costs more to revenge injuries than to bear them.

See these poor fools into anger falling,
What hateful raging, tearing, mauling ;
And all for what ? for some small insult given,
The fool into mad revenge is driven :
Better by far, of jeers no notice take,
Than foot the cost that fell revenge will make.

WE have here exhibited two men fighting and injuring each other—one has broken his cane over the other's head, and has inflicted a wound which bleeds badly. His antagonist has had his coat torn up to his shoulders, and has received other injuries to his clothing and person. The public peace is disturbed, a crowd will soon gather, and the peace officers will soon be on the ground to arrest the parties.

The cause of all this disturbance may have arisen from a very slight cause. A mere slip of the tongue, perhaps, when no insult was intended. An angry and insulting rejoinder is given. One still more insulting is returned. Both now become quite angry, and from words they proceed to blows. They continue the conflict till they become exhausted, or are parted by the bystanders.

The man who endeavored to avenge his injuries, has gained nothing; in fact he is much worse off at the end, than at the beginning of the conflict. All the blows he has given have been returned, possibly with some considerable additions. He comes out of the conflict with his revengeful feelings unsatisfied. It has cost him much in endeavoring to obtain revenge, but all he has received has been additional injuries.

Perhaps there is no passion in our fallen nature that rages with more intensity than revenge. We see its force among savages. The wild Indian broods over his wrongs, and nurses his feelings of revenge for many years. He will traverse mountains and deserts, will suffer the extremities of cold and hunger, and endure many privations and sufferings to waylay and kill his enemy.

Among civilized men, individuals have been known to gratify their feelings of revenge, even with the almost certain prospect of losing their own lives by the act. The duelist will also put his own life and that of another at great hazard. His mis-called honorable feelings, consist for the

most part of hateful and revengeful passions, for the sake of gratifying which he will violate the laws of God and man, embruing his hands in the blood of a fellow creature, hurrying him into the presence of his Maker,

“ With all his imperfections on his head.”

There is an anecdote related, showing the extreme malignity of this passion. A revengeful man, having the life of his enemy in his power, promised to save it, if he would renounce his religion, and blaspheme the Savior of mankind. The poor creature, to save his life, performed the act. With fiendish malice, his adversary exclaimed, “ Ah, I have thee now, thou perjured wretch! I will have my revenge! *I will destroy both soul and body at once,*” thus saying, he killed him by a single blow.

Alas! what scenes of desolation and woe have been exhibited in the world in vindicating what is called “ national honor,” and of revenging the injuries they have received, in direct violation of the precepts of that religion which they claim as divine. Untold agonies have been endured on the field of battle, fair villages have been laid in ashes, and the tears of the widow and fatherless have ever followed the pathway of war and revenge.

In our path through life, how much more noble to pass by the insults we may chance receive on our pathway. Life is too short, and our time too precious, to have our minds harassed or disturbed by the petty insults of a weak

creature like ourselves. We may be assured that it will cost us much more to revenge the slights and affronts we may receive, than it will to bear them. When tempted to revenge, it will be well to ask ourselves, what real good shall we gain, even if it so happens that we are able to inflict a great injury on our enemy?

Great merit and high fame are like a high wind and a large sail, which do often sink the vessel.

Nature produces merit, virtue carries it to perfection, and fortune gives it the power of acting.

A man ought to blush when he is praised for perfections he does not possess.

Not the multitude of applauses, but it is the good sense of the applauders, which establishes a valuable reputation.

Some poor men are undervalued because worth nothing, and some rich men are overvalued, though nothing worth.

Virtuous persons are by all good men openly revered, and even silently by the bad, so much do the beams of virtue dazzle even unwilling eyes.

If we would perpetuate our fame or reputation, we must do things worth writing, or write things worth reading.

Many take less care of their conscience, than their reputation. The religious man fears, the man of honor scorns to do an ill action.

He that reviles me (it may be) calls me fool; but he that flatters me, if I take not heed, will make me one.

King Alphonsus was wont to say, that his dead counsellors, meaning his books, were to him far better than the living; for they, without flattery or fear, presented to him truth.



The Worth of a thing is known by the Want of it.

See here three men engaged in mortal strife ;
 Two fell assassins seek the lone man's life,
 But he, with skill, wards off the murderous blow,
 Wielding his sword they cannot him o'erthrow :
 But ah ! at this, his time of utmost need,
 His sword is broken—thus 'tis so decreed :
 Poor man ! he can defend himself no more,
 His life is taken, and the conflict's o'er.

WE see here a man who has been defending himself against the attack of two robbers, or assassins. By his skill in using his sword, he has been able to ward off every blow aimed or struck at him. They, however, continue their assaults, and he continues as bravely to resist, till all at

once his trusty sword fails at the time of his utmost need—it is snapped in two. He cannot defend himself any longer. The worth of his sword is now fully known.

In the case of the conflagration of a town, the worth of a little water has been known by the want of it. The fire may have been discovered by some one on the spot, when it was first kindled. He seizes the water pail, but at this important moment it has so happened that there is no water in it. Before any can be obtained, the fire will have made such headway that it cannot be stopped. Had there been but one pail-full of water on hand, it would have been worth more than so much liquid gold. By the want of it, the town has been laid in ashes.

The value of health is not fully known till it is taken from us. When laid on a bed of suffering, we can realize, in some degree, the great blessing we have had from day to day, it may be without our thinking at all of its exceeding value. If we, at such a time, could have an hour or two of freedom from pain, how highly would we esteem the blessing.

See the poor wretch who is suffering the extremity of hunger. Place before him a loaf of bread, and all the gold of California and Australia. He would not hesitate a moment which to prefer. A small piece of bread would be of more value to him than all the gold of the universe.

View the traveler who is dying with thirst on the desert of Zahara. Had he the wealth of the Indies, he would freely part with it for one

draught of water. When o'erpowered with sleep, in his mind's eye, he sees sparkling rivulets, cooling fountains, and rivers of waters—he runs forward to plunge himself into the stream—he awakes, the pleasing vision has vanished, he has been but tantalized; his throat and tongue are parched and dry, and his sufferings continue as before.

How common the air we breathe, and yet how little we prize it. But let it become impure and corrupted, how soon we perish. When the tyrant of Bengal, in India, crowded his English prisoners into prison, the Black Hole of Calcutta, the air in this confined place soon became unfit to breathe. They entreated, they implored, but none would hear. With agonizing struggles they endeavored to catch a particle of fresh air, but all in vain. One by one they sunk in death, and out one hundred and forty-six persons confined for twelve hours, only twenty-three remained alive.

It is better, said Antisthenes, to fall among crows than flatterers, for those only devour the dead, these the living.

Princes are seldom dealt truly with, but when they are taught to ride the great horse, which, knowing nothing of dissembling, will as soon throw an Emperor as a groom.

Gluttony kills more than the sword; for from hence proceed sloth, debauchery, heaviness of mind, and the dissolution of all virtues, with prodigality, and an innumerable long train of diseases, and even death itself

Balance your expenses by the just weight of your own estate, and not by the poise of others' spending.

The shortest way to be rich is, not, by enlarging our estates, but by contracting our desires.

A great fortune in the hands of a fool is a great misfortune. The more riches a fool has, the greater fool he is.

Pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave. A libertine life is not a life of liberty.

Though want is the scorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

The Egyptians at their feasts, to prevent excesses, set a skeleton before their guests, with this motto, "Remember ye must be shortly such."

The great are under as much difficulty to expend with pleasure, as the mean to labor with success.

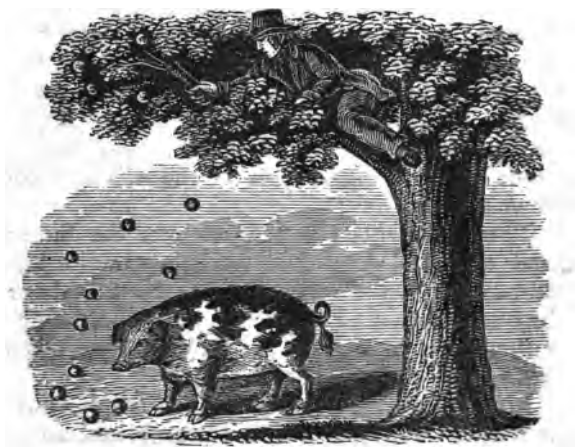
There needs no train of servants, no pomp of equipage, to make good our passage to heaven; but the graces of an honest mind, directed by a true faith, will serve us upon the way, and make us happy at our journey's end.

I would not advise you to marry a woman for her beauty; for beauty is like summer fruits, which are apt to corrupt, and are not lasting.

There is a great difference between a portion and a fortune with your wife; if she be not virtuous, let her portion be never so great, she is no fortune to you.

It is not the lustre of gold, the sparkling of diamonds and emeralds, nor the splendor of the purple tincture that adorns or embellishes a woman, but gravity, discretion, humility and modesty.

Where diligence opens the door of the understanding, and impartiality keeps it, truth is sure to find both an entrance and a welcome too.



The hog never looks higher than his head.

More than to eat, the hog does not aspire ;
 To get and cram his food, he looks no higher,
 Like men who only live to eat and drink,
 Of Him who feeds us all they never think :
 They heed not, they love not Him who dwells on high,
 Like brutes they live, like brutish beasts they die—
 The source of life, of hope, and heavenly love,
 They care not for, they never look above.

WE have here a representation of a hog who devours the fruit around him without looking, or seeming to care from whom it comes. Being but a swine, he looks no higher than his head, and appears to be totally unmindful of him who is shaking the tree to give him fruit to eat. Contented to find food in plenty about him, he

feels no desire to know the source from whence it came ; intent only on satisfying his gluttony, he eagerly devours whatever is in his reach : having satisfied his appetite, he falls into a stupid sleep. No thought of gratitude induces him to lift his eyes to the source of his plenty, and he seems to take the profusion around him as a matter of course.

Thus it is with many animals of the human kind, surrounded by the blessings which a kind Providence has showered down around them ; they are content to eat, drink, and take their fill without one thought of the Divine Hand which bestows all their blessings.

In other respects, beside those of stupidity and unthankfulness, the hog is a proper emblem of many human beings. Those who are addicted to low and groveling pursuits, who aspire to nothing higher than the gratification of their animal appetites, should have a hog depicted in a prominent manner upon their coat of arms.

Unlike many of the animal creation, the hog delights in filth and mire. Instead of reposing on the green carpet of the earth, in the bright sunshine, or in the cool shade, he seeks some dirty puddle by the way-side, where he can wallow in the filth by which he is surrounded. Similar is the conduct of those of the human race, of the " baser sort," who, having no taste for pursuits ennobling and elevating, seek their happiness or gratification in a course of beastly degradation.

Where love is, there is no labor ; and if there is labor, the labor is loved.

The sûrest way of governing both a private family and a kingdom, is for a husband and a prince to yield at certain times something of their prerogative.

He that contemns a shrew to the degree of not descending to word it with her, punishes her more than to beat her.

Suspect a talebearer, and never trust him with thy secrets who is fond of entertaining thee with another's. No wise man will put good liquor into a leaky vessel.

There is no crime more infamous than the violation of truth ; it is apparent that men can be sociable beings no longer than they can believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself.

Lying is practised to deceive, to injure, betray, rob, destroy, and the like ; lying, in this sense, is the concealing of all other crimes, the sheep's clothing upon the wolf's back, the pharisee's prayer, the harlot's blush, the hypocrite's paint, the murderer's smile, the thief's cloak, and Judas' kiss.

Lie not in mirth ; jesting lies bring serious sorrows. He is a fool that destroys his own soul to make sport for other people.

Plain truth must have plain words ; she is innocent, and accounts it no shame to be seen naked : whereas the hypocrite, or double dealer, shelters and hides himself in ambiguities and reserves.

There are lying looks as well as lying words, dissembling smiles, deceiving signs, and even a lying silence.

An honest man is believed without an oath ; for his reputation swears for him.

There cannot be a greater treachery, than first to raise a confidence and then to deceive it.

All a man can get by lying and dissembling is, that he shall not be believed when he speaks truth.

If falsehood, like truth, had but one face only, we should be upon better terms ; for we should then take the contrary to what the liar says for certain truth.

Where drunkenness reigns, there reason is an exile, virtue a stranger, God an enemy, blasphemy is wit, oaths are rhetoric, and secrets are proclamations.

Of all the vices take heed of drunkenness ; other vices are but fruits of disordered affections ; this disorders, nay banishes reason ; other vices but impair the soul, this demolishes her two chief faculties, the understanding and the will ; other vices make their own way, this makes way for all vices. He that is a drunkard is qualified for all vices.

While the drunkard swallows wine, wine swallows him. God disregards him, angels despise him, men deride him, virtue declines him, the devil destroys him.

In the first warmth of our liquor we begin to have an opinion of our wit ; the next degree of heat gives us an opinion of our courage. The first error brings us often into a quarrel, and the second makes us come off as pitifully.

He that goes to the tavern first for the love of company, will at last go there for the love of liquor.

Make good use of time, if you love eternity ; reflect that yesterday cannot be recalled, to-morrow cannot be assured, to-day is only yours, which if you procrastinate, you lose ; which lost, is lost forever. One day present is worth two to come.



Little strokes fell great Oaks.

The oak that lifts its stately head on high,
The tempest blast, and whirlwind will defy ;
But a small ax, within the woodman's hand,
More powerful proves—its force it cannot stand ;
By little strokes, quickly, and often made,
The giant monarch oak is lowly laid :
By feeble means, great wonders meet our eyes,
The forest falls, and splendid cities rise.

WE have here a representation of a man chopping down a large oak. This tree may have, for a century or more, resisted the fury of many a storm and tempest, and has remained strong and vigorous as ever. A new settler has arrived

in the forest, and wishes to make a "clearing," to erect for himself a residence. By a succession of small strokes with his ax, he lays the giants of the forest low, and with their trunks he constructs a habitation.

Every thing of magnitude among men, has been accomplished by a succession of small strokes or blows, in themselves considered feeble, but as a whole, mighty and powerful. The "cloud capt towers," the massive pyramids, the tunneling of mountains, and other works of man, which astonish the beholder, have been erected or constructed as it were by little strokes.

In the animal creation, as in the case of the beaver, we see the truth of the proverb strikingly illustrated. These little animals, by a wonderful instinct, are moved to construct dams, to enclose and retain large bodies of water to use for their particular purposes. By means of their teeth, they cut down large trees in such a manner as to make them fall across the stream, so that they can make their dams in a substantial manner.

In the sea, also, great results are accomplished by very small means. In the Pacific ocean there are numerous islands formed entirely by the shells of animalcule. Myriads of little insects, by depositing the substance known as coral, not only form shapes of surprising form and beauty, but by the accumulation of layer upon layer, form immense structures, which, in time, reach the water's surface. Then from substances deposited by the waves, are seeds, chance sown by

some birds flying over it, the soil is formed, the palm-tree springs to life, the island is covered with vegetation, and man, at last, seeks it

Many important changes have been effected in the world's history by means appearing small and insignificant. The change in the Roman empire from Paganism to Christianity, was effected by means inadequate to the eye of man for this purpose. That a few obscure men, amid contempt and persecution, should introduce a new religion all over a vast empire, and finally occupy the throne of the Cesars, was hardly to be expected.

In those countries where the people make their own rules, small strokes produce great events. A few votes among so many thousand cast, may seem of small amount, but one of them may overthrow a powerful party, and change the destinies of a mighty empire.

He that would have his business well done, must either do it himself, or see to the doing it.

Industry is never unfruitful. Action keeps the soul both sweet and sound, while slothfulness rots it to noisomeness.

If you spend the day profitably, you will have cause to rejoice in the evening.

For every thing you buy or sell, let or hire, make an exact bargain at first, and be not put off to an hereafter by one that says to you, "we shan't disagree about trifles."

He that follows his recreation when he should be minding his business, is likely in a short time to have no business to follow.

After you have used faithful diligence in your lawful calling, perplex not your thoughts about the issue and success of your endeavors, but labor to compose your mind in all conditions of life, to a quiet and steady dependence on God's providence, being anxiously careful for nothing.

It was an usual saying of the great Lord Verulam, that one man of a thousand died a natural death, and that most diseases had their rise and origin from intemperance. For drunkenness and gluttony steal men off silently and singly, whereas sword and pestilence do it by the lump. But then death makes a halt, and comes to a cessation of arms; but the other knows no stop or intermission, but perpetually jogs on, depopulates insensibly and by degrees. And though this is every day experienced, yet men are so enslaved by custom and a long habit, that no admonition will avail.

The bow that is always bent will suffer a great abatement in the strength of it; and the mind of man will be too much subdued, and humbled, and wearied, should it be always intent upon the cares and business of life, without the allowance of something whereby it may divert and recreate itself.

When you go forth upon business, consider with yourself what you have to do; and when you return, examine what you have done.

Let your recreation be manly, moderate, seasonable, and lawful. The use of recreation is to strengthen your labor and sweeten your rest.

He that lives close, lives quiet; he fears nobody of whom nobody is afraid. He that stands below upon the firm ground, need not fear falling.

You will find by experience, (which is the best looking-glass of wisdom,) that a private life is not only more pleasant, but more happy than any princely state.



Prevention is better than Cure.

The child is wandering into danger great,
 The mother draws it from a downward fate,
 Thus stops its fall ; better thus 'tis quite plain,
 Than broken limbs to have, and hours of pain.
 Would you prevent a man from drinking rum,
 Destroy his liquor, and the work is done.

The little child has wandered near a deep ditch, into which if it falls, it will get greatly bruised, and perhaps fatally injured. The mother seeing its danger, rushes forward, draws, or snatches her child away, and thus she prevents it from falling into the ditch.

Had this mother been careless, and not looked after her child, in all probability it would have gone off the bank and fallen into the ditch, bruised itself badly, and perhaps have broken its

bones. This would have caused the mother much care, toil, nursing and watching, in promoting its recovery ; but her timely care and attention has prevented all these evils.

'There has been much said and done of late years to regulate and prevent the sale of intoxicating liquors. In fact all enlightened governments have felt themselves called on to regulate the sale of a beverage which has caused so many evils to the human family. 'Till quite recently, all such attempts have proved failures.

Persons addicted to the use of spiritous liquors, will drink it as long as they can get it, in spite of moral suasion, or human laws.

The true way to prevent rattlesnakes and mad dogs going at large, is to kill them at once. The most effectual way to reform a drunkard is to keep intoxicating drinks out of his reach ; and the most effectual to stop rum drinking is to knock in the heads of the barrels in which it is contained.

Every wise government will direct its legislation to the *prevention*, rather than to the punishment of crime. The schoolmaster with his spelling book, can more effectually regulate the community, and prevent the commission of crime, than the soldier with his bayonet. To build school-houses and academies, and employ school-masters, will cost much less than to erect prisons and penitentiaries, or to employ an armed force to preserve order.

If we would prevent, or reclaim a people from crime and wickedness, we should aim to get

their hearts right, rather than force them to act against their wills. Moral changes must be effected by moral means. A celebrated missionary relates, that when sent to a drunken and degraded tribe, he aimed his discourses at their hearts, rather than at their particular vices. After a while his preaching took effect ; and he relates with astonishment the entire change which was witnessed among them in leaving off all their wicked habits and practices, and all without his saying anything about them.

Parents in order to prevent their children seeking recreation and amusement at improper places, should endeavor to make their homes agreeable and attractive. In order to preserve a family, or community, in virtuous courses, temptations to crime should be prevented, or removed as far as possible. The man who has been addicted to intemperance, needs all the assistance which can be rendered, to keep him from returning to his former habits. He needs all kinds of suasion, legal, as well as moral.

Many persons who have commenced reforming themselves from evil and vicious courses, have been overcome by the mere sight of forbidden objects. Such is human weakness, that every safeguard which can be used, is needed to shield and preserve us from the many temptations to evil by which we are surrounded. Many a heart has swelled with gratitude in after life, towards those who have *forcibly prevented* them from following a path which led to destruction.

Leisure, without learning is death, and idleness the grave of a living man.

Solitude relieves us when we are sick of company, and conversation, when we are weary of being alone.

As too long retirement weakens the mind, so too much company dissipates it.

A first minister of state has not so much business in public, as a wise man has in private.

Give me a retired life, a peaceful conscience, honest thoughts, and virtuous actions, and I can pity Cæsar.

Counsel with caution; few are thanked for advice which they are forward to give.

Directly contradict none, except such as deal in bold and groundless assertions.

Remember that a dollar in your purse, will do you more honor than ten spent.

Set bounds to your zeal by discretion, to error by truth, to passion by reason, to divisions by charity.

Let your prayers be as frequent as your wants; and your thanksgivings as your blessings.

He that dares sometimes be wicked for his advantage, will be always so, if his interest requires it.

If your mind suit not with your ends, pursue those ends which suit with your means.

In your discourse take heed what you speak, and to whom you speak; how you speak and when you speak; what you speak, speak truly; when you speak, speak wisely. A fool's heart is in his tongue, but a wise man's tongue is in his heart.

Be timely, wise rather than wise in time, for after wisdom is ever accompanied with tormenting wishes.

Beware of a too sanguine dependence upon future expectations; the most promising hopes are sometimes dashed in pieces, by the intervention of some unforeseen and unexpected accident.



Prove all things, hold fast that which is good.

The numerous systems scattered wide abroad,
 Compare them closely by the Word of God;
 Hold fast the good, have all things truly tried
 By that all comprehensive guide.
 What'er is false, reject without delay ;
 Uphold the right, and cast the rest away.

A man of learning and high intelligence is here represented as examining a new moral theory just presented him by the author. He is looking to see if it corresponds with the Bible, which is allowed to be the standard on moral questions, by all professing christianity. If he finds any thing contrary to its teachings, it is rejected : but whatever is in accordance with it, it is accepted, and he holds it fast.

In religious matters, in order to ascertain what is truth, we must look at the tendency of the doctrines advanced. A good tree, and a good system carried out, will produce good fruit ; that which is bad, will produce evil. This is the testimony of the highest possible authority.

The tendency of all true religious systems and doctrines is to make mankind better, morally and physically. There is perhaps no better way to try or prove a doctrine advanced, than to subject it to the following question. Does this doctrine, or theory, in any way favor, or palliate sin? If it does, we may at once feel assured that it is false. No matter in what a holy garb, or shape, it may be presented, it is our duty to reject it at once.

As the world is at present, we must not believe every thing we hear, or that is spoken to us. If we receive any information which calls for our action, we want some proof of the truth of what is asserted. Actions it is stated, speak louder than words. We can tell what a man is, by his every-day actions ; when he is, as it were, off his guard, rather than by any words he may utter.

In the judgment of Solomon between the two harlots, maternal affection proved the truth. When the living child was brought forth to be divided between the two who claimed it, she, who was the liar, was willing that the child should be sacrificed, rather than the other should have it. The mother, however, yearned over her son, and was willing that he should be

placed in the possession of another, rather than he should be injured.

In human governments, many laws are made to promote the welfare of the community. Many of these, though apparently well formed, have proved to be unavailing. But where one has been enacted which has proved to be good, it ought to be retained, and held fast, even if it conflicts with our former theories, or opinions.

Any law which prevents human misery and suffering, gives bread to the hungry, and clothing to the naked, which prevents his more than brutal degradation, is a good law, however it may be opposed by interested politicians.

Whatever is good, we are bound to sustain; and according to apostolic direction, hold it fast, by all means which Providence has placed in our power.

It is much better to keep children in order by shame and generosity of inclination, than by fear.

In marriage, prefer the person before wealth, virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion.

Better bring thy mind to thy condition, than have thy condition brought to thy mind.

Keep your tongue and keep your friend; for few words cover much wisdom, and a fool being silent, is thought wise.

Know the secrets of your estate; how much you are able, and how much you ought to spend. But live not at the utmost; save something to pay for misfortunes.

Blame not before thou hast examined the truth ; understand first, and then rebuke.

To render good for evil is God-like ; to render evil for evil is beast-like ; to render evil for good is devil-like.

Sin and sorrow are inseparable ; you cannot let in the one and shut out the other. He that swims in sin, must sink in sorrow.

Virtue is like precious odors, most fragrant by being crushed ; for prosperity best discovers vice, but adversity best discovers virtue.

The principal point of wisdom is, to know how to value things just as they deserve. There is nothing in the world worth being a knave for.

When a man draws himself into a narrow compass, fortune has the least mark at him.

The soul is always busy, and if it be not exercised about serious affairs, will spend its activity upon trifles.

If a man cannot find ease within himself, it is to little purpose to seek it any where else.

It is better to suffer without a cause, than that there should be cause for our suffering.

The way to live easy, is to mind our own business, and leave others to take care of theirs.

Use law and physic only in cases of necessity ; they that use them otherwise, abuse themselves into weak bodies and light purses. They are good remedies, but bad businesses, and worse recreations.

Reproof should not exhaust its power upon petty failings ; let it watch diligently against the incursion of vice, and leave foppery and futility to die of themselves.

If we would have the kindness of others, we must endure their follies. He who cannot persuade himself to withdraw from society, must be content to pay a tribute of his time to a multitude of tyrants.



They conquer who endure.

In close array, this firm united band
Guarded on every point will boldly stand ;
Their foes attack them on each side in vain ;
By *standing*, they at last the victory gain.

WE have here a representation of a body of soldiers arranged in what is called in military language a "*hollow square*," having a front on every side. Marshalled in this manner, they are prepared for an attack, come from what quarter it may. It is true that while remaining in such a position, they cannot move forward, but if they preserve their ranks unbroken, they can resist successfully all attacks made against them.

It is said that the great battle of Waterloo was gained by the Duke of Wellington by having his soldiers arranged in the manner described above. The French force under Napoleon, made several desperate attacks, the horsemen of the enemy also made attacks, riding around among the squares, but they were forced to retire with great loss. When the proper time had arrived, the soldiers were arranged in marching order: they moved forward with their allies, gaining a complete victory. The conquerors here, were those who endured the attacks of the enemy.

By the patience and endurance of the early Christians, during fiery trials and persecutions, the Roman Empire in a certain sense was conquered, Paganism was destroyed and Christianity established in its stead. The fortitude they manifested amid cruelty and contempt, their willingness to suffer the loss of all things, even life itself, convinced the spectators of the reality of Christianity. The Idol gods were dethroned.

The doctrines of Christianity were embraced by the people, they extended to the throne of the Cæsars, and finally became the religion of the Empire.

The endurance of the Americans in their Revolutionary struggle, contributed in a great degree towards their final victory. The privations they endured by hunger and cold in their encampments, showed a spirit of exalted patriotism. It encouraged their countrymen to continue the struggle, and make sacrifices for the public good.

The army was kept from dissolution. They were enabled to take the field again, they once more met their enemies in conflict, they endured their reverses with fortitude, till at length all their exertions, privations, and sufferings, were crowned with victory.

He that can endure injuries, and insults unmoved, calmly standing fast in his integrity, is a conqueror. His enemies will be discomfited, like those who attempted to pierce the hollow square on the field of battle represented in the engraving. In order to resist successfully, we must be guarded on every side. We may be assaulted from a quarter we do not expect, We must stand fast in our integrity on every point, refusing to move one inch for whatever, or whoever, may oppose us.

In passing through life, the more patience and endurance we can exercise, when unavoidable trials and difficulties come across our path, the better it will be for us. It is declared on the highest authority, "Blessed is he that endureth temptation, who when he is tried shall receive a crown of life."

How little virtue could be practised, if beneficence were to wait always for the most proper objects, and the noblest occasions—occasions that may never happen, and objects that may never be found.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret in the last hour his useless intentions and barren zeal.

It matters not from what stock we are descended, so long as we have virtue; for that alone is true nobility.

In solitude, if we escape the example of bad men, we likewise want the counsel and conversation of the good.

To dread no eye, and to suspect no tongue, is the great prerogative of innocence; an exemption granted only to invariable virtue.

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty.

He that is extravagant will quickly become poor, and poverty will enforce dependence and invite corruption.

No man is so open to conviction as the idler; but there is none on whom it operates so little.

It is certain there never was a man who said there was no God, but he wished it first.

While we are in this life, our best and securest condition is exposed to a world of sad and uncomfortable accidents, which we have neither the wisdom to foresee, nor the power to prevent: and where shall we find relief, if there be no God.

They that deny a God, destroy man's nobility; for certainly man is of kin to the beasts by his body; and, if he be not of kin to God by his spirit, he is an ignoble creature.

In some cases it requires more courage to live than to die. He that is not prepared for death shall be perpetually troubled, as well with vain apprehensions as with real dangers! but the important point is, to secure a well-grounded hope of a blessed immortality.

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